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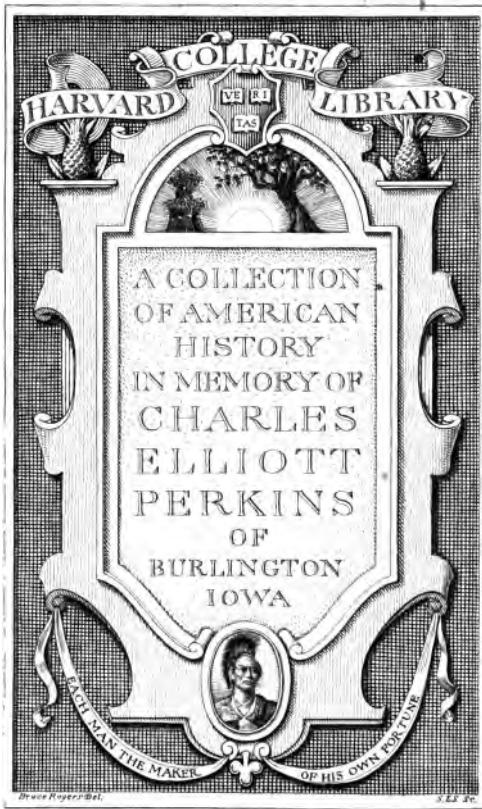
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An Ideal City
FOR
An Ideal People
BY
E. Peterson



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CHARLES ELLIOTT PERKINS
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This little volume is dedicated to my beloved parents, whose lives were earnestly devoted to the principles contained herein. Though they have long since passed to the unknown beyond there lingers in my memory still the words they uttered as they saw in the distant horizon the first faint rays of a grander day for the human race. It is their researches and their lofty thoughts, with their inspiring influence, that prompts me to not only write this book, but to put forth my greatest efforts to build the Ideal City.

THE AUTHOR.

FEB -1 1916



For a better Civilization
Ed Peterson

CONTENTS

The Inspiration	3
Rules of Citizenship.....	11
Description of the City.....	23
The Budget	29
Ideal City Trust Company.....	34
What Material Must be Used in the City.....	36
Where the Author Stands.. ..	41
Ways and Means.....	38
No Time Like the Present.....	44
Reflections by the Way.....	47
Bread and Butter Conditions.....	55
Attaining Perfection	58
Dowie's Zion City.....	60
Mormonism Dissected ✓.....	64
Socialism Defined	75
The Prohibition Question.....	78
Christian Science	82
The Salvation Army.....	84
The Indians	86
A Word to the Rich.....	88
A Word to the Poor.....	91
The Press	94
History of the People's Union Mercantile Company....	97
The Ideal City Not a Speculative Enterprise.....	103
Membership in the Ideal City Building Association....	106
Commercialism	108
In Conclusion	111
The Form of Lease.....	114
The Official Organ.....	117
Subscription Blanks.....	118
Letters of Prominent Men.....	119
Editorials from the Daily Record.....	124

CHAPTER I.

THE INSPIRATION.

An inspiration from on high
Needs not an angel standing by ;
Yet, angel forms invisible may stand
To move the brain, direct the hand
Of man to many wondrous deeds
Not seen, nor sanctioned by his creeds.

COLUMBUS was inspired to seek the court of Spain for aid to discover a new world. History shows us how it operated upon him ; made him daring, brave and confident in the success of his expedition though even his sailors faltered and became almost mutinous. No one has a monopoly on inspiration. The spirit of God fills the immensity of space and operates upon the worthy minds of men everywhere.

That spirit is intelligence and leads men to do good ; to accomplish great deeds that are destined to some day benefit the human race. Every inventor of a great labor saving machine has been inspired by that same universal spirit of intelligence that tends to make the world a better place

in which to live. And when men plan to improve the physical, moral and spiritual conditions of the race by seeking to establish an ideal civilization who dare say that the same intelligence is not moving in that direction as it moved Columbus to discover a new world? Knowledge is power, and the knowledge of how to build an Ideal City will carry the power with it that will do the work. We have the record of only one Ideal City ever built on this planet, and that was the City of Enoch, and so perfect did those people become that the city was said to have been taken bodily up to Heaven. However true this may be I am not prepared to say, but all the predictions of holy men point to a period of time when a millennium shall be ushered in in which ideal conditions will prevail. The various Christian Churches have told the people of such a grand state of society for thousands of years and yet it seems as far away to the average mind as ever. The trouble with them all has been that they have found a wheel of the wrecked coach of Christianity on the world's highway and have attempted to build around it a coach of commercialism on which to ride

into the Kingdom of Heaven, and they have entirely failed—ignominously failed. An ideal civilization will not come by some mighty convulsion of nature or great demonstrations of the heavenly powers, but will come as every other great discovery or invention has ever come to this planet. It will come through the medium of men inspired to propose a plan and others to help execute it. It will come as easily and naturally as it now seems to have been for Columbus to discover America, and it will surprise the world with its simplicity and the ease of its accomplishment after it is an established fact. Before proceeding further I will present a few quotations bearing on the point of an ideal civilization:

“And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance to fulfill the oath which I made unto you concerning the children of Noah.”

“And the day shall come that the earth shall rest. But before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake and also the earth.”

“And great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down

out of heaven, and truth will I send forth out of the earth, to bear testimony of Mine . Only Begotten; His resurrection from the dead; yea, and also the resurrection of all men."

"And righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare; an holy city, that My people may gird up their loins, and be looking forth for the time of My coming; for there shall be My tabernacle, and it shall be called Zion; a new Jerusalem."

"And the Lord said unto Enoch: Then shalt thou and all thy city meet them there; and we will receive them into our bosom; and they shall see us, and we will fall upon their necks, and they will fall upon our necks, and we will kiss each other;

"And there shall be Mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest."

It may be presumptuous on my part to say that "The Ideal City" which I propose to build within the boundaries of the State of Missouri may be the one above described, but as the "earth shall rest" and, evidently, a new civilization be ushered in upon its whole surface it is but reasonable to suppose

that there will be many holy cities and they will all be built on the same plan as the one built by Enoch; otherwise there will be failure upon failure as in the past. Since it is predicted that such conditions shall be brought about in the "days of wickedness and vengeance," is it a surprise to you, dear reader, that some one should be inspired to lay plans for their ultimate realization? Nor need you be surprised if those plans come from unexpected sources, as most discoveries and inventions are in the habit of doing. Lay aside your prejudices and turn on your current of thought and let us reason together on this great and important question.

Righteousness under commercialism is an absolute impossibility. The civilization of today is the best possible under commercialism, and the worst possible from the standpoint of the Kingdom of Heaven. Please bear this in mind—that the present condition of things cannot be improved upon and at the same time retain the system of every man for himself, privately owned property, interest, rent and profit. It makes no difference how many revivals are held, or how much you organize, or how often you say "Lord! Lord!" the limit of improve-

ment under commercialism has been reached. It then follows that in order to establish an ideal civilization the present order of things must be reversed. Instead of private ownership of property we must have common or mutual ownership as a basis for that civilization. Nor must we neglect the spiritual and moral ethics of Christianity or even economic equality will avail us nothing. Christianity can only become practical as a whole. For instance, it is an absolute impossibility to observe the commandment "Love thy neighbor as thyself" under commercialism, while it will become eminently possible under a system of economic equality, such as is provided in the ethics of Christianity.

The whole question then resolves itself into this: That in order to found a new and an ideal civilization and build Ideal Cities we must merge the economic with the spiritual and moral ethics of Christianity by the selection of homogeneous people who will exercise self-denial to acquire all the Christian virtues, and who will agree to hold all their earthly possessions in common and "not say ought of that which they possess is their own."

The new civilization must be a Christian

civilization, a theocracy, if you please, and the only reason we have been unable to reach such a state of civilization in the past is because we have supposed we had the full and complete system of Christianity, and at the same time ignored its great fundamental principle—namely, the economic—and permitted the devil to retain control of that than which nothing could suit him better or give him greater power. And the result is as we see it today—extreme poverty and crime, and extreme wealth and debauchery, selfishness and degeneracy—physical, moral and intellectual.

The first thing to do in the building of an Ideal City is to secure the land free from all incumbrance, and then start the city by providing all the modern conveniences and comforts of home, with the proper machinery to create supplies of all kinds, and then proceed to select those who shall inhabit it, who must be of the world's best characters, for this is the day of choosing. They must be honest, honorable, industrious and economical people, and must agree to live pure lives, and hold all property in common. In other words, they must become perfect men and women in every re-

X } spect. They must abide by the celestial law, be pure in heart, unselfish (which will be easy under unselfish environments), kind, loving, merciful, temperate in all things, full of tenderness, charity, meekness, virtue and forbearance, denying themselves every carnal worldly lust and keeping all the commandments of the Father and Son, which is one eternal God.

CHAPTER II.

RULES OF CITIZENSHIP IN THE IDEAL CITY.

Whoever was begotten by pure love
And came desired and welcomed into life
Is of immaculate conception. He
Whose heart is full of tenderness and truth,
Who loves mankind more than he loves himself,
And cannot find room in his heart for hate,
May be another Christ. We all may be
The Saviors of the world, if we believe
In the Divinity which dwells in us,
And worship it, and nail our grosser
selves,—
Our tempers,贪欲, and our unworthy
aims,—
Upon the cross. Who giveth love to all,
Pays kindness for unkindness, smiles for
frowns,
And lends new courage to each fainting
heart
And strengthens hope and scatters joy abroad
He, too, is a redeemer, Son of God.

THE above "creed," by Ella Wheeler Wilcox, is just as much an inspiration from the realms of Infinite Intelligence as was the discovery of America by Columbus or the

discovery of steam power and electrical energy by Stephenson and Franklin. All good comes from the same source—from God—regardless of the medium through which it is transmitted. The fact that it is good, leading men's minds into paths of virtue and higher, nobler lives, benefiting mankind, is itself the best evidence of divine origin. This is the rule which, I find, must be followed in gathering from the debris of the past the golden grains of truth that have come down the ages through men and women of a high order of intelligence, and I cannot, therefore, share the prejudices so common in the usually narrow minds of men against any one who has uttered such words of redeeming grace. There never were greater truths told in less space than are found in the above verse by this able, gifted woman, and it is along those lines that this chapter is written, giving every man or woman due credit for the good that has been brought forth through their instrumentality, regardless of how the world looks at them.

"Straight is the gate and narrow the way that leads to life, and few there be who find it."

Likewise straight is the gate and narrow

the way that leads to the Ideal City, and few there be who will enter therein, because the passions of men, their strongest passions, must be curbed by as rigid a system of self-denial as was exemplified in the life of Christ.

We are told that the world was once destroyed by a flood because all flesh had corrupted its way upon the earth. Could any greater corruption exist in those days than exists now? Hardly. The physicians will tell you it would be impossible. And they replied to Noah in substance, saying: "Do not we marry wives, and do they not bear unto us sons who become men of great renown." They did not believe Noah's charge that human life was corrupting its way into existence or that any wrong could be committed so long as they were legally married. But the floods came, nevertheless, and took them all away. And yet none of them were any worse than the people of our day. Even in our great churches people believe that in their excessive sexual relations they are blameless simply because they have passed through a ceremony of marriage and confine their sensuality to one woman. Here are the words of the Redeemer on the subject:

"Behold, it is written by them of old time, that thou shalt not commit adultery."

This old law of Moses which He here quotes undoubtedly refers to other women and has no reference whatever to one's wife, but listen to what He says in the following verses:

"But I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her in his heart already." To this passage is added, by inspiration, another passage as follows:

"And behold, I give unto you a commandment that ye suffer *none of these things* to enter into your heart, for it is better that ye should deny yourselves of these things than that ye should be cast into hell."

Tolstoi, the inspired writer of Russia (for I recognize every man as inspired who helps make the world better and purer by his words and deeds), in his great book, the "Kreutzer Sonata," says that this passage undoubtedly refers to one's own wife. I maintain that no man can be pure in heart unless this passage does apply to one's own wife, for if this is not the case, where can the purity of life, as implied in Christian self-denial be found? Would it not become

necessary to look to the animal kingdom for that attribute? Then, when the passage says "woman". I take it that it means "woman," and, one's wife being a woman it must, beyond doubt, apply to her. The marriage which is truly ordained of God is intended solely for the reproduction of the species, and beyond this actual requirement all sexual intercourse, and every thought of lust that excites the passions are violations of the principles of self-denial as implied in the above passages of Christianity. But, says one, "No man can live such a pure life in the very midst of temptation such as is provided in the conjugal union." This with me was a question also until I personally entered that state.

Now I know that it can be done, and with a feeling of conscious conquering pleasure that only a pure life of self-denial can give. It strengthens a man's determination to exercise self-denial and keep pure in heart, and I glory in the sacredness of the principle and the childlike purity of our lives. Such a marriage is sacred and the only covenant or bond of marriage that can be called sacred, all others being carnal, sensual and

devilish. The fruits of such a marriage are bound to be far superior beings, both physically and intellectually, and such parents and children are fit subjects for citizenship in the Ideal City, and only such. Therefore, the first rule for citizenship in the Ideal City is:

Rule 1. Purity of life in the relations between the sexes. Those who are married to live in perfect chastity, denying themselves all sexual intercourse beyond that which is actually required for reproduction. Those who are unmarried to remain in perfect chastity, training their minds to deny themselves every lustful thought, and, when they are absolutely sure that they have power over their carnal natures, so that the rule for married people can be strictly observed, then they may be permitted to enter the sacred bonds of matrimony. Otherwise it will be better for them if they remain even as Paul and other followers of the example of Christ. Both conditions, being "covenants by sacrifice," will make men and women pure and holy, or, in other words, really and truly saints.

Rule 2. Parents must from earliest conception love, welcome and care for their

children as gifts from God, and educate them in this most holy life and in all other good works, so that they may escape the fall and grow up without sin unto salvation.

Rule 3. All property of every description belonging to the applicant for citizenship in the Ideal City must be sold and all proceeds turned into the common treasury of the city, even to clothing. Everything, except such relics and heirlooms as can be placed in the city's museums as public property for the admiration of all.

Rule 4. All residences shall be distributed by casting lots, thus insuring an impartial distribution of homes to all the citizens for their use only—for life.

Rule 5. No merchandizing for gain will be permitted in the city, and money must not be used except for such transactions with the outside world as may be necessary, and such money transactions must be under the direction and supervision of the purchasing department of the city only. Every citizen of the city will have free access to the storehouses of the city for all their needs and wants and will have no need of any money, and its use will be prohibited among

citizens as a dangerous, mind-poisoning article.

Rule 6. All intoxicating liquors, tobacco, tea, coffee, drugs, medicines or other poisonous articles are prohibited for use by any citizen in the Ideal City, except such medicines as can be prepared from wholesome roots and herbs. Meat as food must be used sparingly and only in cold weather, except swine's flesh, which is prohibited and must not be used at all for food, as it is unclean and those who eat it cannot hope to succeed in observing Rule No. 1.

Rule 7. All members must be temperate in all things—in eating as well as drinking—the sin of overeating being as great as any other form of intemperance and must be closely watched. A glutton cannot inherit a home in the Ideal City.

Rule 8. Every citizen must do his or her share of the work of the city as their strength will permit. They must do it willingly and freely. No drones will be allowed there. Idleness is a sin that will not be tolerated and will merit immediate expulsion from the city.

Rule 9. The city shall be a theocracy, and those who are the most intelligent, ex-

perienced and successful in the managing of its various departments shall become members of the Board of Directors of the city, and from among the best of such men must be selected by lot the President and two Counsellors, who shall be the Executive Board of Trustees. No officer shall be selected except by lot, and then only from the best and brightest minds in the city. When they have been selected strict obedience must be rendered them on pain of expulsion from the city. Order is heaven's first law, and the first law of order is discipline; hence discipline must be maintained at all hazards, and those selected by lot must be looked upon as selected by the Almighty to execute His laws.

Rule 10. The city shall be governed by the celestial law in all things as found in the Holy Scriptures. All other laws found therein of a lower order will be ignored. (For instance, tithing is not a celestial law, but a preparatory law. There are many others, but so intermingled have they become that only those who are enlightened enough to enter the city will distinguish the one from the other.) The two main laws of the Celestial Kingdom are equality in temporal

things and purity of life in the relations between the sexes—absolute chastity being the highest and limited to reproductive necessities following next in order—while to live in passion regardless of the sacredness of marriage for reproduction and in economic commercialism is the lowest, or teles-tial, order of existence and is the order now practiced on earth by all mankind re-gardless of conditions.

Rule 11. Those who shall have passed the necessary examinations to give them an inheritance in the city must be born again by water immersion, as a token that the old corrupt life has ended and a new and pure life begun. And as the holy priesthood can only be obtained and retained upon the prin-ciples of righteousness, therefore, any bap-tized righteous man of that city has auth-ority to perform this ceremony, but it must be done in order as the scriptures direct.

Rule 12. Those who are selected by lot to administer the laws of the city shall be recognized as servants of the Lord, chosen by Him to act in that capacity, and must be so recognized by the people of the city. If the selection be unanimous no casting of lots will be necessary.

An Ideal City cannot be built except by an ideal people. Those who will believe in and accept Rule 1 regarding purity of life will have no trouble in accepting the next one, regarding the care of children. And those who agree to those two rules and find in them the essence of an ideal life will have no trouble in agreeing to the third one, which requires the selling of all property and turning all the proceeds into the treasury of the Ideal City and ever afterwards keeping the principle of "all things in common" as a sacred obligation. Remember the fate of Ananias and Sapphira, his wife. The power of God will again be manifest to those who tell not the whole truth in this respect—both as to their property and purity of life. Should any one attempt to deceive the directors of the Ideal City by false statements their sins will find them out suddenly and violently by the power of God. The application of the same laws will have the same effect now as in the days of the apostles. If the prospective citizen can endorse this principle of "all things in common" it will be an easy matter to observe all the other celestial rules, laws and orders found in the scriptures pointing to a pure life. He will

become slow to anger, obedient, subject to discipline, patient and have all the good traits of character so essential to the success of the Ideal City; and such a class of people must be found or the city cannot be built, and if built would soon prove a failure. But with such grand men and women living in it it will soon become a perfect paradise on earth.

CHAPTER III.

DESCRIPTION OF THE CITY.

THE Ideal City will be built not to exceed ten miles from Independence, Jackson county, Missouri, at a place yet to be designated, depending on circumstances in connection with the purchase of the necessary land. The city will be laid out in blocks 600 feet long and 400 feet wide, with the main streets 50 feet and the cross streets 40 feet wide. The main streets will run North and South and the cross streets East and West. In each block will be twenty-four fifty-foot lots, twelve facing each street. A uniform distance from the street will be erected residences of the most modern type, built of brick, stone, cement and slate. The streets will all be paved and curbed and trees planted, but not until all water pipes, sewer pipes and electric conduits are run to every residence in the block. Gas will not be used, for all lighting and heating will be done by electricity through under-ground conduits. In the centre of the block will be built a large two-story structure of brick.

On the first floor of this building will be a kitchen, twenty-four private dining-rooms, one large dining-room, or hall, for general meals, and also a conservatory, where all kinds of blooming plants and shrubs will be kept during the winter. On the second floor will be the sewing-room, with electrical power sewing machines, a play room for children and adults as well, with music, gymnasium and bath rooms. Each residence will have a private bath, but when preferring to take a bath at the gymnasium it can be done. This building will be modern in every way and provide for the privacy of the family in all essential things. It will have a basement under all, in which supplies for the people of this block will be kept. The families who prefer doing their own cooking can do so in the community kitchen and eat in their own private dining-room. Those who are satisfied with the general cooking (which will be ideal) and wish to dine either in their private room or in the general dining room can do so. Everything can be from choice in this respect. This building will be about 60x300 feet in size. Entrance will be from both side streets and a driveway around the building.

On the grounds between the residences and this building will be planted flowering shrubs, ornamental plants and flowers, to be cared for by the children under proper supervision. This in a general way describes the residence blocks. There will be blocks of the same size set apart for manufacturing, for everything possible will be manufactured, even to silks, woolens and cotton fabrics, but none for sale (except perhaps to pay taxes) and only enough for home consumption will be produced. The idea of commercialism must be entirely destroyed in the minds of men. Barter must die with the civilization of the past. If it only takes three months in the year to produce enough food, clothing, books, etc., for the city, then will the machinery stand idle and the people enjoy a nine months' vacation. If there happens to be a surplus it may be distributed to the poor and needy outside the city, but who are unworthy to become citizens by reason of their bad character and habits, of which they will not repent. On the surrounding farms will be kept cattle, sheep, horses, poultry and other useful animals, but no swine. Lakes of fish will be provided for food. Every

species of fruit and vegetable will be grown, and all under one vast system. For instance, one set of men will produce all the strawberries for the city, another all the cabbage, and so on through the whole line. If a surplus is produced it, too, will be given to the poor on the outside. With good homes and machinery to do all our work and good soil to produce food, it will not be necessary to store up gold and silver against the so-called "rainy day." Commercialism will and must become obsolete. There will be no bankers nor lawyers in the city; no saloons, no gambling dens, no intemperance nor immorality of any kind, as no such people will be admitted to citizenship, and as there will be no money, no profit, no want, no poverty, there will be no incentive to do anyone any wrong or engage in anything but good works. The city will be surrounded by a good fence, so that all its streets will be private, and thus prevent anyone but the worthy citizens of the city from going upon them, except by permission of the proper authorities. In the residence district there will be no stables, no outhouses, no poultry yards, no dirt, smoke nor any uncleanness. There will be no occasion for every one

to have a few chickens, and a stable, for the products of the poultry farm will be theirs for the asking. The horse and carriage will be theirs on request. Everything will be as free as air, yet no one will have private ownership of a single thing. All will belong to the city, and will be for the use of the citizens only.

Such is the description of the city we propose to build, and, with your help, it can be done speedily and with the grandest success ever attained in any similar undertaking in modern times. After acquiring the necessary land, the first thing to be done will be to put in a great brick plant, and also a Portland cement works and the necessary machinery for making artificial stone, sewer pipe, roofing, terra cotta, etc. The next thing will be to put in steam dredges for grading and excavating, and, if possible, a saw mill should be put in to avoid paying any profits on lumber. Little lumber will be needed, however, under the fireproof building plans of the city. There will be no fire or life insurance, as that will not be needed. The burdens of society, which are now at their maximum, will in the model city be reduced to the minimum, and the secret

lies in common ownership of property, purity of life and the discarding of all money and commercialism-rent, interest and profit.

With such glorious conditions within our reach and practical, how can you withhold your support, either moral or financial?

The city will be supplied with schools of all kinds, and all children will be required to attend in uniform. Books, of course, will be free to all and there will be no school tax. This must be provided for in the special charter from the state, for it will not do to have the present school laws applicable to a city in which money is not used at all and where all are equal.

CHAPTER IV.

THE BUDGET.

THE sum (estimated) which will be required to begin operations is about \$2,000,-000, and apportioned as follows:

4,000 acres of land at \$100.....	\$400,000
Portland cement works	50,000
Plant for making brick, terra cotta, etc., 100,000 daily capacity.....	50,000
Water works	75,000
Electric light and power.....	100,000
Land and machinery for opening coal mine	40,000
Land and machinery for making lumber	100,000
Sewer system	100,000
5 miles of belt line railway.....	100,000
10 miles of electric railway and cars	200,000
Building two blocks of residences..	150,000
School house	25,000
Museum of art and relics of a by- gone civilization	40,000
Assembly hall	20,000
Grading and paving streets.....	100,000

Stocking the farms, lakes and parks	20,000
Furnishing residences	100,000
Flour mill	50,000
Woolen and cotton mills.....	200,000
Ice plant	30,000
Canning factory	20,000
General store room.....	30,000
<hr/>	
Total	\$2,000,000

These sums may vary considerably as conditions change. For instance, when we pave our streets the labor will cost nothing and the material will cost only one-third of what it costs a city now. We can build much cheaper, as there will be no profits in material, and, therefore, practically no money cost. After these works are in operation and citizens are admitted, with all their means cast into the public treasury and themselves creating wealth in field, factory and shop, with no money wages, the city will manage to get along on its own resources, and it will soon become so that an entire block of houses can be built without any money cost whatever, except, perhaps, for hardware, glass and iron, which we may not be prepared to produce at the beginning.

Consequently a residence now costing \$4,000 in money to build may then cost \$50 or \$75. As the land will be ours, the machinery ours and all the labor ours, it will, therefore, be seen that when this economic machine is in full operation everybody will have homes, complete insurance, fire, life and accident; old age and sick benefits; no rent nor profits to pay, and only be required to work a part of the time for all the comforts and blessings of an ideal home.

The people who will be admitted to citizenship by the process of selection must be tested as to their virtues and character in every respect. We can have only men and women who will be patient, self sacrificing, content, non-resisting; willing to suffer wrong rather than resist or resent it; who will pray for those who insult or persecute them; who can control anger perfectly, and who are not inclined to be quarrelsome or full of jealousy; who can subdue the passion of selfishness, as well as all other passions and rejoice in the happiness and welfare of all God's creatures—persons who under favorable conditions can love their neighbors as themselves, completely and impartially. No others need apply for citizenship in the

Ideal City, for we cannot afford to take chances on any other kind of people. Above all they must be industrious, willing and anxious to do their share of work wherever directed without a murmer or protest; frugal, honest, true, good, pure, virtuous people. If you can pass an examination of this kind you will be indeed fortunate and happy and your children will grow up without sin unto salvation. It ought to be an easy matter to raise the required two million dollars to put this economic machinery in motion. There are men who could give it all and feel doubly blessed for the act, and not feel the sacrifice at all. We do not want a cent more than enough to start the city. We can work out our own salvation after the machinery is in operation, but we do not want any debts or incumbrances or anything in the city that will endanger its stability and happiness. We hope by starting such a city to at some time lay the foundations for a new civilization which will eventually fill the whole earth, and the glory and honor which they will receive who contribute to its success will naturally be very great, and the blessings of heaven will attend them beyond anything.

they have ever experienced. Now, how would you like to belong to that favored class and receive a joy that will endure beyond the limits of this mundane existence?

CHAPTER V.

IDEAL CITY TRUST COMPANY.

As soon as subscriptions aggregate the legal requirement for forming a trust company under the statutes of Missouri the "Ideal City Trust Company" will be formed and it will be used as the connecting link between commercialism and the plans for the Ideal City. It will hold the titles to the property and look after the finances of the city until the city secures a special charter from the state, when the city itself will become the possessor of everything within its borders. From a commercial standpoint it must be well managed, as well as from the standpoint of selection of members, for a little mistake may cause a lot of complications, for the wolves of commercialism are ever ready to devour and destroy the moment it secures the least foothold or were there one Judas in our ranks through whom to operate. For this reason we need a state corporation, such as a trust company provides, and all the other legal protection we

THE IDEAL CITY TRUST COMPANY. .35

can have until we reach the open sea, away from the rough and dangerous shoals of commercialism.

CHAPTER VI.

WHAT MATERIAL MUST BE USED IN THE CITY.

A GRAND civilization such as has been contemplated by the great minds of the world cannot be created from the slums of society; neither can it find a fertile soil in the palaces of the rich, but by selection from the industrial middle classes can be drawn the brain and muscle—the mechanics, the artisans, the agriculturists and the inventors of the world. In their ranks alone can be found the material which will do to build this Ideal City, and a plan that does not appeal to them and win their love and admiration is already doomed to failure. The philanthropists have always had in mind the poor—the slums—and have spent time and money to redeem them with varied results, mostly failures. The only way to reach such creatures is, first, get the new civilization started with the best material on earth and then gradually take in a little of the poison of the slums, but always to be sure that the antidote is stronger than the poison, or it will destroy

your grand civilization both root and branch. There must be a binding of Satan, not only by the community, but by each individual forming it, until we shall have learned to bind him for all time to come, or at least for 1,000 years, when, we are told, his Satanic Majesty will again gain the ascendancy in the hearts of men, and the first symptoms will be a return to private ownership of property.

CHAPTER VII.

WAYS AND MEANS.

AS THE chattel slave bought his way to liberty by the most arduous toil and greatest sacrifices, so must the new civilization buy its way through the tangled wilderness of commercialism—this awful condition of slavery, more terrible by far than any form of slavery this world ever saw—to gain its freedom. It will require approximately two million dollars to plant the tree of true liberty in America's soil, after which the city will be in a position to take care of itself from the resources that will come with its new citizens, as well as from the products of the soil, shop and factory. If I am found worthy of an inheritance in that city I will be able to turn from ten to fifteen thousand dollars into its treasury from the sale of all my possessions, providing that I am fortunate enough to keep *them till that time*. This is given merely as an illustration. Others may turn in more, while some may turn in nothing. No members will be received until the two million dollars have been expended and

better places prepared for them in the city than they ever knew in the world. To raise this great liberty fund of two million dollars is the problem, and here is my plan, by which I believe it can be done. Let every reader of this book who believes the Ideal City a practical possibility, write three letters something like the following, which is given as a sample, and mail to each of three friends or relatives:

DEAR SIR: I have just finished reading a new book, entitled "The Ideal City," which describes a new civilization and how to reach it. To me it seems practical, and if it is, it will certainly be a vast improvement over present conditions and make this world a heaven on earth. I am so interested in it that I feel that you should read one of the books, and hope you will send and get one without delay. It costs only 25 cents and if it cannot be found at your book store have the dealer order some, or enclose 25 cents in a letter to E. Peterson, Independence, Mo., who will mail you a copy."

(Sign Your Name.)

After you have mailed these three letters then write another to me, giving me the names and addresses of those to whom you

sent them, and then enclose your subscription. Whatever you feel you can afford—\$1.00, \$5.00, \$10.00, \$20.00, \$100.00, or \$1,000.00. Some of you might easily make it \$10,000.00, or even a million, and not miss it. But even at \$1.00 each the revenue would pour in at the rate of thousands of dollars a day. As soon as \$100,000 has been received we will organize The Ideal City Trust Company, and all funds will be turned over to it. When \$400,000 is reached we will buy the land and then begin to build the city in the most expeditious, permanent way possible, which will be to put in the machinery for producing the building material. If anyone receiving this book should not feel like writing the three letters, or should not care to make any subscription to The Ideal City fund, will you not kindly loan your book to some neighbor, who may, perhaps, take the chain up and keep it unbroken, which is important to the success of the movement. If this plan is carried out, as I believe it will be, the city will be under way within one year from this time. God bless everyone who will aid the project and help plant this grand new civilization in the earth.

CHAPTER VIII.

WHERE THE AUTHOR STANDS.

I do not belong to any church, because no church on earth comes up to my standard of Christianity. They teach a few things of the mental side—the spiritual side—of life as it effects the mind, and have left the temporal or economic side to be operated by the devil, and the power of the latter has proved supreme. I want a temporal salvation first, for with it goes the spiritual salvation. I am not a member of the Socialist organization now, because it takes up the economic and leaves off the spiritual principles and laws of Christianity and can never accomplish its purpose of developing a grander civilization than can the church. The church, however, has done a grand good work, and so have the Socialists, and when the two principles can be successfully merged into one we will have a fullness of Christianity which will redeem the world from the clutches of Satan, such as it never has been redeemed before. Faith will never admit anyone into The Ideal City any more than it will admit

X | a person into Heaven. It will take works. If your works are good, your character beyond reproach, your morals perfect, and you are willing to turn your property into a common fund and renounce private ownership completely, then you can get into The Ideal City, but not otherwise. If you imagine that you will get into Heaven in the hereafter by a method short of this you are simply mistaken. That is why I stand aloof from all such societies and ask the best of those who are in them to join me in building an ideal city, whose foundation is the whole gospel—the “whole truth and nothing but the truth.” Neither do I belong to any secret society, because secret societies are not needed in an ideal civilization. They grow and flourish only where conditions are so bad that self-protection demands some such organizations, and they will all disappear when the true civilization is an established reality. I am 44 years of age and have been employed in all sorts of occupations. I was employed as agent for two express companies for ten years and handled large sums of money without a cent of loss. I am also a telegraph operator, and was manager of the Postal Telegraph Company for ten years. I have been an

editor of a daily paper for six years, and in nearly every issue have had something to say of the great struggle of the masses under commercialism and the redemption of the race, under a new order of things, of which this Ideal City is a beginning. I was the founder and manager of the great People's Union Mercantile Company's store, now in its fourth year, and a recognized financial success. My conscience is clear and my record can be vouched for by my friends to be reasonably good, as good as it is possible, perhaps, to be, under commercialism. I want to improve. I want to get out of the atmosphere of commercialism and all its supporting institutions, and into a place where it will be possible to observe the Golden Rule, and for this reason I am engaged in the work of building an Ideal City, and I shall devote my life to that purpose, let come what will.

CHAPTER IX.

NO TIME LIKE THE PRESENT.

THE trouble with the human family, is they are always living in the future, instead of the present. And the present, with all its joys, beauties and benefits, is, therefore, seldom appreciated. In January our thoughts are passing through the flower gardens of June, and when June comes we long for the mellow days of Autumn. Our idea of Heaven is that it is in the far distant future, and usually in some other world, beyond the dark and troubrous River of Death. From this illusion, this dream of idle fancy, we must be awakened. Now is the day of our salvation, and this earth is the place on which to make our heaven. If we cannot make a heaven here, with the grand possibilities and conditions that lie within our reach, we can never expect to find a place of happiness in another world. If the Kingdom of Heaven is within us it will seek a physical demonstration here and now. If it is not in us then there is another kingdom within us that points to some indefinite

future time and tells us "it is impossible to have ideal conditions now; we must wait until the millennium, or until Christ comes," etc., and then we wait and struggle on against adversity, against Nature's God, whose laws are being constantly violated, both openly and in our secret chambers, until the physical being can endure the onslaught no longer and it lies down in cold and silent death. Let us live in the present. Let us enjoy the songs of the birds now, even though they are only sparrows' songs compared with the songs of the thrush and the nightingale that come in May. Let us live in the present and be happy, instead of in the future with its unhappiness now. The brightest assurance of a heaven in another world is our ability to make a heaven here; but remember, that there can be no heaven, no real, genuine happiness, where commercialism and private ownership of property exist. We think the rich happy, but they are not. We imagine the farmer content and happy, but he is not. Question him and find out for yourself. There is no happiness where society rests upon the poverty and misery of the masses as the vulture preys on a helpless flock of sheep. Where true happiness exists

there is heaven, no matter on what star it may be found, and that can only be realized under a system of economic equality such as I have here set forth. Sin brings its own penalty, the same as virtue brings its own reward. Sin does not bring the happiness which virtue brings. Righteousness alone can bring true happiness. Sin may produce temporary pleasure to the carnal mind, but such pleasure does not constitute happiness and in a short time it will end in extreme sorrow and suffering as a penalty. True happiness never wavers, never fluctuates; it is the reward of righteousness, and no man can be righteous under an economic system of commercialism such as now exists. All around us we see misery, sorrow, want and suffering, the very fruits of sin and intemperance, and the best evidence that righteousness does not exist on the earth, for where righteousness is there is no want, no poverty, no riches, no rent, interest or taxes, but all are helping all in the pursuit of life, liberty and happiness.

CHAPTER X.

REFLECTIONS BY THE WAY.

EVERY man from the days of Adam, who has taught and advocated purity of life and equality of property has been inspired by the same spirit of divine love and wisdom which characterized the Son of God. Like a vein of ore rich in gold, sometimes wider, sometimes almost pinching out, yet through it all runs the same precious metal. Enoch realized it to a greater degree than any other man, and was the most successful in the establishment of an ideal city. Even Bellamy, whose wonderful book must ever stand as one of the wonders of the nineteenth century, was marvelously endowed with that spirit which will eventually establish a reign of peace and righteousness upon the earth. But Bellamy only saw and spoke of the finished state. He had no idea how the great transformation should be brought about; that was left to another, who should, in the fullness of time, make his appearance. The spirit that moves upon man in this direction makes him unselfish, patriotic, true,

noble, and takes him out of the tangled bewilderment of commercialism, where the reverse is true. We have had "Frenzied Finance" since the day Cain slew his brother Abel to get possession of his property and who then lied to God about it. It has grown until thousands are murdered for the same selfish cause, and lies about it are innumerable, all of which can be reversed and removed from the minds of men when the cause is removed—namely, money and private ownership of property. The best revelations we have had of the workings of this system of murder and wickedness are those brought to light by that giant financier, Thomas W. Lawson, of Boston, who has shown the terrible state of affairs that follow the system of every man for himself, regardless of his neighbor. The Golden Rule is absolutely impossible under such a system, and what he tells us is true on Wall street is likewise true, only on a smaller scale, on every business street of every city in the world, and this in spite of the limited so-called Christianity which we so often refer to as the redeeming feature of our civilization. If I could only impress upon the rich men of the world the import-

ance to them of using their means to help reverse this system of Frenzied Finance and establish a system of brotherly love and ideal conditions, such as have been portrayed by Bellamy and other inspired writers, and which I believe to be practical if attempted on the plan herein set forth; if I could impress upon them the value to them of furnishing the means to make the experiment, I firmly believe that it would result in greater satisfaction and peace of conscience in that they will have done the world a grander favor than if they endowed a hundred universities or built a thousand public libraries. Philanthropy could go no farther than to build an Ideal City for an ideal people—standing there a physical reality beckoning the people to a higher and a nobler life and a better Christianity.

Even the church (your church) is the victim of “Frenzied Finance.” It, too, has learned to deal in stocks and bonds based on fictitious values. It tells the people that they are going to get a dividend in the next world on their investments here, and the people have bought the securities for more than their actual worth because the bonds

say on their face that they are not redeemable unless the holders comply with the stipulations thereon—namely, “common ownership of property, purity of life in the domestic relation and keeping all the other commandments of the great central government.” And yet the sellers of these securities never mention this.

Some day a Lawson will appear and warn the good people of their folly, when there is bound to be a slump in values and then we may expect to see the victims of misplaced confidence flock to the gates of the Ideal City and lay all that they have at the door of the treasury for a home that will be a heaven on earth compared with the best existing conditions in the world. They will then unload their present securities on those who issued and inflated them, the same as the Wall street financiers, or thieves, have been forced to do by the power of one honest, truthful man. It is the good people of the churches who need saving with a temporal salvation, and, so inseparably connected is the salvation in another world with that of a temporal salvation here that the one is impossible without the other, and a temporal salvation can never be realized

through private ownership of property or commercialism. All property must be held in common, and this is the key to the real true Kingdom of Heaven, which, it has been predicted, shall be built upon the earth in the last days, and there is no other key, plan or system that will ever produce the results, no matter what claims may be made to the contrary, nor how frenzied the dealers in the stocks of another world may become in their efforts to dispose of their securities here for cash.

In the Ideal City every man will be a king, every woman a queen and every child a prince or princess—monarchs in common of all they survey. Every citizen will be a millionaire, for the millions of property in the city will all be theirs to USE for comfort and happiness, but not to OWN or dispose of. Under commercialism a man with millions is only rich in proportion as those millions contribute to his comfort and happiness. Private property and its consequent creation of selfishness in the human mind never can produce the happiness that goes with the free, unencumbered, mutual ownership and use of property. They are rich beyond the dreams of avarice who have all

life's comforts, and none of its worries, which is only possible where each individual's happiness is the concern of all. The fear for the future under commercialism, which causes men to hoard wealth lest they and theirs may possibly be brought to want at some future time, is entirely removed from the minds of men where there is a system that offers protection to all regardless of the adversities and natural calamities that come to all with the approach of the mystery of death. This hoarding of wealth under commercialism, caused by fear of the future, is taking the food from the mouths of the suffering humanity of the present which ought to be employed to make them happy and comfortable, and hiding it away for the ruin of future generations. Ruin because it makes drones out of those who might otherwise become useful citizens, and enables the drones to "lord it" over the workers of the world and consume the products of their toil in riotous living and debauchery of all kinds. Under the laws of the Ideal City, or, in other words, the laws of the Kingdom of Heaven, there will be no such hoarding. We will let each day, each year, take care of its own burdens and live

to the fullest possible degree of happiness in the present.

Under commercialism it is a disgrace to work, and a man or woman is a lady or gentleman in proportion to the number of servants employed to wait on them. Not because they really despise to work, but because the system under which they live makes it debasing to engage in honest toil. It is the unwritten law of commercialism that "Thou shalt not work no matter how strong thy inclinations are to do so, for it is debasing and ignoble." This law is as imperative as the unwritten law in China that a woman must be a deformed cripple for life in order to be a lady. Under the new civilization, as will be found in the Ideal City, this disgrace of labor will disappear as if by magic. The residents will at once partake of the nature of a colony of working bees, with the drones all gone, and employ every moment of time allotted to them to labor in order to help fill the common storehouse; and so eager will they become in their work that it will be difficult to restrain its citizens from working longer than is necessary to furnish stores for all; and they will feel for a time, after liberation from this com-

mercial bondage, that the abundant leisure on their hands is a mistake. But they will soon learn that life in its perfect state does not necessitate any hoarding for future generations, and consequently does not require that we must always be on a physical, nerve-wrecking, strain in order to subsist, and then will the door of spiritual and intellectual development open wide before us and let in upon our minds a flood of knowledge, not only of the phenomena of our own planet, but the treasures of the starry heavens will come within our reach and the mind will expand and become wide as eternity in the assimilation of the knowledge of God and His wonderful universe. Is this not worth our greatest thought and effort to reach, when it is so easy of acquisition as to require merely a change in the system of economics from private to mutual ownership of property? It seems so to me.

CHAPTER XI.

BREAD AND BUTTER CONDITIONS.

A CHRISTIANITY that does not provide a better way for everybody to obtain bread and butter and a home is no Christianity at all. And a Christianity that pretends to improve men's moral conditions and not at the same time improve his bread and butter conditions is a flat failure. The bread and butter conditions now drive women to lives of shame, murder innocent children, make demons of fathers, make fraud and lies, and the catering to depraved appetites and passions positive necessities. They cause murder, litigation, robbery and political corruption so great that the world is awed by its magnitude, and the efforts of a Christianity which ignores these economic essentials to stem this awful tide of corruption is absolutely in vain, fruitless, impotent, although it works hard, expend vast sums of money and sacrifice the best talent of the world in the attempt. The plan of the Ideal City is to first make the bread and butter conditions the best this world ever

saw, and when they are made they will end forever the catalogue of crimes and sins above described. A nation is free only in proportion as its bread and butter conditions are free, regardless of its organic constitution. Private ownership of land and property curtails that liberty in the proportion of its distribution. Consequently, when all the property is concentrated in the hands of a few, with laws made to exact the greatest share of the soil's products from its tillers for a chance to exist on it, then has liberty departed from that nation, regardless of its constitution or the institutions founded by the fathers when the nation was born. And there is no way by which this system can be changed or remedied except through a Christian theocracy built on the plans of the Ideal City as herein set forth. You can, therefore, see whither we are drifting, both as to church and state. It is easy to read the human barometer, for it is made plain everywhere by the bread and butter conditions of the race. Let us, then, contribute of our means to reverse the present order of things and again make the bread and butter conditions so easy, so light, so beautiful, that rest, liberty and freedom will

again be established to its fullest degree on the earth. The Ideal City plan is the only plan on earth or in heaven by which it can be done. It is an eternal plan as well as the plan of the Eternal.

CHAPTER XII.

ATTAINING PERFECTION.

"JESUS said unto him; if thou wilt be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven, and come and follow me," or, in other words, get out of commercialism and be free from sin.

The rich young man, according to his own statement, was as good as the average Christian of our day. He was a moral, good, young man, but yet he lacked something, and it turned out that he lacked the very same thing that the best church people of our age lack, and that is compliance with the principles of common property and purity of life, such as Christ himself practiced. "Sell all that thou hast and give to the poor," means to turn it into a common fund for the mutual benefit of those who claim no private property, and who in every other respect follow the example of Christ. In the sense of riches and poverty those who own nothing individually are poor, yet by following Christ they will lack neither food, clothes, nor a home in which to live for the

earth and its fullness are theirs in common. Again the passage illustrates the necessity for unselfishness and the utter impossibility of becoming perfect while owning property. It is only under commercialism, or the imperfect system of economics such as we now have, that a man needs property, and the young man, basing all his conclusions on the system of commercialism then in vogue, realized that to comply with the instructions would be an awful sacrifice. Likewise would this be the case now, and we shall not ask any one to attempt perfection in this way until we have a place prepared to receive him—the Ideal City—and then it will be an easy matter to “sell all that thou hast” and turn it into the common fund, which is the undoubted meaning of the passage, as it harmonizes perfectly with every other passage relating to the economic system of the Kingdom of Heaven on earth. Without it the Ideal City cannot be built or exist. Therefore, how important it is to turn in our means to the building of such a city, so that those who wish to comply with the commandment to be perfect can have an opportunity to do so, providing they are worthy in all other respects.

CHAPTER XIII.

DOWIE'S ZION CITY.

A GREAT deal of attention is being attracted by John Alexander Dowie, who has started a "Zion City" in the state of Illinois, about forty miles from Chicago. His city is planned on a co-operative commercialism, and commercialism in any degree cannot exist in the Kingdom of Heaven. Property in his city is bought and sold as in any other city, except that instead of a title in fee simple he has a form of lease which runs until the year 3,000, which, as far as results are concerned, is only a distinction without a difference. He has commercialism in full blast, including all its branches—banking, manufacturing for gain, merchandizing for profit, building for rents and interest on investments—and from a commercial standpoint seems to be a pronounced success. But from the standpoint of the Kingdom of Heaven is as far—I will not say as far, because he has a few good points which others have not, in addition to retaining the good qualities of other institutions

that claim to be the church of God--so I will say almost as far, from the true order of things as any other theocracy on earth. He has these good qualities. He has formulated rules which will gather into one community a class of people who are more temperate, more self-denying, and more virtuous, perhaps, than those of any city today on the American continent. The manufacture and sale of intoxicating liquor, or its use, is prohibited. Tobacco in all forms is prohibited, as well as swine's flesh, and other unclean, demoralizing foods and habits. This is all very well and marks a forward step in the natural process of evolution towards the ideal, but the fact that private ownership of property prevails—some rich, some poor, some living in palaces, and some in homes surrounded with scantiness in comforts and pleasures—stamps it at once as anything but the Kingdom of Heaven, or Zion. His ideas of a theocracy are likewise good, if the fundamental principles of the city government were true, but a theocracy under commercialism will drift along until it will become an autocracy as pronounced as that of the Czar of Russia, who also, like Dowie, claims to be the ruler of the people “under

God," and by the grace of God, and has a state church of his own.

I find in Dowieism the same faults that are found in every other religious movement now on earth—namely, it takes a part of the truth and imagines it has it all. They all neglect the great fundamental principle of all property in common, and yet think they are in full possession of all the truths, thus neutralizing whatever good there may be in their other plans and purposes. Dowieism holds its miracles up to the world as an evidence of superiority and divine favor. Its adherents forget that the devil can perform miracles. They forget that other denominations, whom Dowie denounces as apostate and abominable, can do, and have done many, wonderful miracles. I find wonderful cures in Christian Science, in Mormonism and even in Catholicism—just as pronounced, just as wonderful as in Dowieism. Dowieism has an industrial and ecclesiastical aristocracy as a result of an economic aristocracy. There is no aristocracy in the Kingdom of Heaven—no rich, no poor, no bond, no free. All are equal. All are under the necessity of doing their share of work, and all enjoy equally the blessings

of home and life's comforts. Dowieism may flourish for a time—perhaps flourish beyond anything that may transpire in the development of the Ideal City—but it cannot endure. Every reformation that is based on private ownership of property is built on a sandy foundation, and when the winds of disaster come and the rains of distress fall it will crumble to the earth to rise no more; while the theocracy built on the eternal principles of common ownership of property, with all the other Christian attributes with it, will endure forever and forever.

A great deal more could be said against the claims of Alexander Dowie and his Zion movement, but why do so? Enough has been said to show that he is not building on the true foundation. Yet he may be doing an essential preparatory work, the same as the other churches are doing, without which it would be impossible to establish the true order of things or even build the Ideal City. We are inclined to give all men due credit for all the good they are doing, though they may not be absolutely perfect, or even approximately correct in their plans and premises.

CHAPTER XIV.

MORMONISM DISSECTED.

As a geologist can trace a vein of gold through the rugged mountains of the west, so can a theologian trace the principles of the Kingdom of Heaven down through the ages to the present time, even from the time of Adam who was inspired to set the future of his posterity to the latest generation and who rejoiced in the time to come, even the last days, when peace on earth and good will towards men would prevail, as a result of the coming of the Great Redeemer in the meridian of time. Here is an infallible rule by which to judge the true from the false. Every man who has seen and taught the principles of "all things in common" in temporal things and purity of life, virtue, temperance and all good works, *has been an inspired man to a greater or less degree.* Those who claim divine inspiration and do not teach and advocate that eternal principle of "common property" are frauds and deceivers through whom

only the inspiration of the devil operates, who often appears as an angel of light for the very purpose of deceiving the children of men. By this rule we must judge the founder of Mormonism. In the revelations through this prophet of the nineteenth century we find this order of "common property" and purity of life more conspicuous than in the works of any other inspired writer in the entire theological catalogue. He not only advocated it, but tried his very best to put it into practice; but could not, for two reasons—namely, the time had not arrived and the people were not ready for it. He planned cities under this new order and minutely described their building and government. His plans were those of the ancient City of Enoch, which, according to sacred history, was taken up to heaven because of its ideal perfection. In this City of Enoch there were no rich nor poor, no commercialism, no profit, rent or interest, and it was a city such as we are now contemplating. His translation of the Bible has supplied us with whole chapters on the subject of Enoch and his city which had been eliminated by translators in the early period of the Christian era for obvious reasons, and

in other places there have been restored whole paragraphs, and in other places words and sentences which had been eliminated by the early translators, and all these restorations bear the true mark of divine inspiration, because they elaborate on those two fundamental principles, and they tell more plainly than all the old versions of the Bible combined of the principles of the Kingdom of Heaven as outlined in these pages—namely, equality of property and purity of lives. In his translation of the history of the ancient inhabitants of this continent this principle is again made known in how, for four hundred years after Christ had visited them, they lived pure lives and had *all their property in common*, and were prospered and blessed. But the historian tells us further in this record that at the end of the fourth century the people again began to become selfish and to depart from the true order of things and ceased to have all property in common, and when they "ceased to have all things in common among them there was no more TRUE Church of Christ in all the land." Yet there evidently were Christian churches as

we have them today. Such things as these appearing all through his productions place Joseph Smith at once as an inspired man, or there is no truth in the science of theology at all. With his martyrdom, however, ended the true inspiration. There are no such ear-marks of genuineness on any of the revelations of any of his successors, and instead of building on the foundations he laid and according to the plans marked out by him, they have established themselves on a commercialism as pronounced as any in the world's history. They have ignored the revelations of their prophet and seer and disregarded the fullness of the gospel he brought forth to the world out of darkness and obscurity. Instead of being equal in temporal and spiritual things, they have rich and poor, palaces and dugouts, robes and rags, or, in other words, extreme inequality and all the attendant evils of commercialism and private ownership of property. They even assume to pass on the merits of the revelations given to their prophet by a vote of the general conference—think of it, dear reader—and in other matters they proved insubordinate to their great founder. Having disregarded

the fundamental principles of the Kingdom of Heaven, it was an easy step to disregard many other important things. Even the virtue of temperance given them was and is being ignored with impunity. It was a revelation called "The Word of Wisdom," in which tea, coffee, tobacco and intoxicating liquors were prohibited, and meats permitted to be eaten sparingly and at certain seasons. This was given for observation by even the "weakest of those who can be called saints," and yet tons upon tons of tobacco, tea and coffee, and even liquor, are being annually consumed by them, with no seeming compunction of conscience, and without impairing their fellowship in the least. They have a system of tithing which is only applicable under a system of commercialism and can never be a recognized principle under the fullness of the Gospel, because all property there is held in common. They disregard the "Inspired Translation" of the Bible, with its plain and pure principles restored by inspiration, and use the one which the Book of Mormon says "Became the foundation of the great and abominable church," and pay more attention to the dreams and strange tongues,

often of disreputable members of their congregation, than to the commandments found in their books. They seem to think that God is a changeable being and will recognize them as His church when they live under commercialism, while in a former dispensation a "true Church of Christ" *could not exist* when they ceased to have all things in common amongst them. They live in lust in their domestic relations, which is self evident; for a pure man and woman would recognize the principles of the Kingdom of Heaven and would not labor under a system of commercialism and yet be so deceived as to believe they were the true Church of Christ, or call themselves "Saints," when they are under commercialism, the same as every other church or community now on earth. They would not place over the doors of their commercial institutions the inscription, "Holiness to the Lord" when the only system that represents holiness to the Lord is entirely absent and ignored. Their reply to these indictments is that "We expect to grow into the true order of things some day." And thus they are lulling their victims to sleep, causing them to rest in "carnal security,"

telling them "that all is well in Zion." Some of them expect one "mighty and strong to come and set in order the house of God, and arrange by lot the inheritances of the Saints." But when he comes they will not recognize him, for unless he should come from their own midst (which he will not do) and recognize the authority and genuineness of their own churches, they will believe him to be an impostor. It will be with them as it was with the Jews, who looked for the Christ, but, coming as he did so unexpectedly strange, they could not realize that the Child of Bethlehem was He. And thus the people are kept from entering into the true order of things by those who rule over them. After the United Order of Enoch was discarded by the Saints the Prophet gave them another plan, as Moses gave the children of Israel after he had destroyed the tablets of stone on which was written the higher law, and which they at that time were not prepared to receive. He gave them an organization applicable only under commercialism, and included tithing and various ordinances and creeds, and under this the Latter Day churches are laboring unto this day, but under the great

delusion that they have the real genuine and only true gospel of the kingdom in full operation. Their work has, however, resulted in the gathering of a quarter of a million of people—some good, some bad, some indifferent—from all parts of the world—a great and essential work towards the final establishment of the Kingdom of Heaven, or, in other words, the Order of Enoch on earth. The only trouble is the people they have gathered have taken this preparatory work for the genuine so seriously and so long that their minds have been so poisoned by it that they will hesitate to enter into a higher order of development unless it shall come through their present organization and leaders, which is impossible, as they have time and again tried and failed. It is as impossible for them, as church organizations, to establish the Order of Enoch as it is for the waves of the mighty ocean to get beyond the bounds fixed by Nature's God. The work that has been done by them has gathered a heterogeneous people. Good and bad fishes have been caught in their nets, and now the day of separation has come, when the good, the elect, the honest in heart, the

homogeneous, will be gathered from among them and will help to build a holy city, a place of refuge, on the land consecrated for that purpose. Such a city can only be built on the plans of the Order of Enoch—"all things in common," temperate in all things, keeping themselves free from sin, pure in heart, clean in body, denying themselves every worldly lust, every carnal passion, even in their own family relations, and every evil thought. An invitation is now and hereby extended to such people as have gathered into these churches to come and join this solemn assembly and give of your means and your time towards the erection of this Ideal City. This same invitation is extended to all the best, noblest and true people in all churches, for none but the best will be received or find a home in the Ideal City. Do not question the authority for such a call for "whoso thrusteth in his sickle shall reap," and the harvest is ripe. The wheat must now be gathered from among the tares. Those who now claim authority to act for the people have long since forfeited that authority by failing to observe the commandments on which all such authority is predicated. The high

priesthood, which is after the Order of the Son of God, can only be obtained by obedience to law, even the law of the celestial kingdom, which includes the Order of Enoch, which law is impossible of observance under a system of commercialism. So you can easily determine the quality and quantity of priesthood and authority now held by those who claim it. Don't be fooled any longer in this matter, but acquire the priesthood and authority for yourself by obedience to the laws on which they rest. Get out of commercialism and come to the City, which will rise in splendor and glory as did the City of Enoch of old, and Zion will be redeemed forthwith. If you cannot be weaned from the breasts so suddenly as that, then send me your means—all you can spare—which need not affect your present standing in the church, and when the city begins to rise, fair as the sun, clear as the moon, and terrible as an army with banners, there will be a place prepared for you to enter in—a place you long have sought in vain through the process of commercialism, private ownership, and, consequently, a fraudulent priesthood. The awakening period must come, and if you

should not all awaken at once it will nevertheless cause some to come forth and take part in the final work of the redemption of Zion.

CHAPTER XV.**SOCIALISM DEFINED.**

Political Socialism, as defined by the authorities on that subject, which provides for national ownership and supervision over all public utilities, is certainly a great step in the line of human progress; but its realization is quite another thing. There is no doubt but that Socialism, as understood, is an ethic of Christianity, but as Christianity only becomes practical as a whole it is difficult to see how one of its greatest principles can be successfully established and all the rest ignored. For instance, Socialism recognizes private ownership of property to a limited extent. If it is right to own anything it becomes equally right to own everything a man can get into his possession. Consequently the force of the principle of Socialism as an ethic of Christianity is lost. And, should our civilization ever succeed in crossing the barriers and finally reach the point in its career of progress where Socialism gained control of the governments of the world, it would still see

ahead, through the mists of the dawning of a brighter day much room for improvement. Socialism being an ethic of Christianity, cannot become an established reality without all the other ethics of Christianity being included. We cannot have a perfect economic system and disregard the moral, the pure, the sacred, in human existence. It is impossible. Neither can Socialism be established with a heterogeneous people. An immoral man, an intemperate man, a man who has bad habits of any kind and lives a godless, sinful life, can no more become a factor in a true economic condition of society, as Socialism contemplates, than he can neutralize the forces of gravity by passing resolutions. The churches of the world have tried a limited Christianity for centuries and the world is as full of sin and iniquity today as ever in its history. Christianity being impractical except as a whole, it must naturally resolve itself into a proposition similar to that outlined in these pages—purity of life, equality in temporal things and the selection of homogeneous people to plant the new civilization in the earth. So you can see what a grand and noble work the Ideal City build-

ers are engaged in. Now, does it not seem to you worthy of every assistance you can give it to aid in its grand realization? Would you call it money wasted should even the attempt prove a failure? I would not. It is worthy our noblest effort to test the experiment so grandly portrayed as the great final civilization of this planet, in which Christ himself shall dwell, and all wickedness be swept away, which can only be done by abolishing private ownership of poverty and wealth. Are you with us in this noble work? If so, send in your contributions and let us get the work a going—the sooner the better, and every dollar counts.

CHAPTER XVI.

THE PROHIBITION QUESTION.

Temperance being one of the Christian virtues, requiring a great degree of self-denial, cannot become the rule of society unless that society is established upon all the principles of Christianity. Here again is plainly demonstrated the great truth *that Christianity only becomes practical as a whole.* As long as there is a system of unchristian economics, which enables some men to coin the depraved appetites of their fellow men into gold, or into food and raiment, so long will the liquor traffic be in operation in spite of laws, in spite of courts or Carrie Nations. But the very moment that an economic system is evolved that does away with profit, interest, rent and wages, that very moment will prohibition become easier of accomplishment than it now is to have intemperance. Men do not naturally want to injure their fellow men by giving them a poison that destroys the intellect and depraves the physical body, and would much prefer doing them a grand

and lasting favor, but the foundation on which society rests has turned the hearts of men into demons in order that they might earn a livelihood at the least possible expense of physical labor, and the depraved appetites of men open a broad door for them, which it is but natural and reasonable to suppose will be entered as long as that door is open. And it cannot be closed under commercialism. Selfishness breeds selfishness. Unselfishness breeds unselfishness. Private ownership of property makes men selfish; it grows on them until others, less selfish, are forced into selfishness for self-protection from real hunger, cold and rags. Like hogs in a pen, each must look after himself or starve, and must not be afraid of getting his nose in the swill to do it; the same as the hogs must do, to get a share of life's necessities. This accounts for the liquor traffic, and all the churches, Women's Temperance Unions and prohibition parties on earth are simply fighting a losing battle, struggling against impossibilities, and "wasting their fragrance on the desert air," or, rather, their eloquence on a tornado.

The new civilization of which the Ideal

City is but an example, being established on an entirely different economic system, will entirely change results. Temperance, virtue, unselfishness, loving one's neighbor as one's self, will become the normal state of society as easily and as naturally as it is now to have the reverse, the normal state of society. So, if you really want prohibition and a true Christian civilization, here is an opportunity. Can you afford to withhold your means with such prospects in full view? The best qualities of men cannot be developed under commercialism. In fact, their worst qualities are constantly being appealed to and catered to—sensuality, appetite, gain, riches. To satisfy these abnormal cravings seems to be the very acme of human effort, and all because of the system of one living off of the other, like vultures. Under the laws of the Ideal City the very best in men's natures will be developed and the incentive to do wrong will be reduced to the minimum. There is the whole difference, and in the economic conditions of society—the bread and butter conditions—lies the secret of both the bad and the good systems. The one we now have could not possibly be any worse, while

the one of the Ideal City could not possibly be any better. They are antipodes of each other in the full sense of the word.

CHAPTER XVII.

CHRISTIAN SCIENCE.

What has been said of other religious combinations can be said of the Christian Scientists. They have one or two parts of Christianity and think they have it all. It is a peculiar delusion that affects men's minds as soon as they get just one new idea different from others. Some sects even stake their entire salvation on which day is the real Sabbath—whether it is the first or last day of the week—and ignore practically everything else in the Christian religion. Narrow-minded men. There is really nothing of importance to Christian Science. The basis of it all is the old, well-known physical phenomena of the effect of mind over matter, and can be done by nearly anyone after a little mental training. The idea that the sick can be healed by the proper exercise of the mind, or by faith, is an old one and not necessarily a part of the doctrine of Christ. A man who violates natural law by living after the flesh, and thereby destroys his physical body

by inches, might exercise mental science until doom's day and not check his onward march to the grave one moment. The efforts of the mind to overcome disease must be supported by the exercise of self-denial and the observance of the laws of God that will preserve life or the mental effort will be merely so much wasted mental energy of a nature that really does the victim more harm than good. The victims of this species of insanity will have to undergo quite a transformation before they can expect to enter into the Ideal City and live rational, but pure, serene, happy, healthy lives.

I would not give a cent for a Christianity or a church that has it not in its power to create a heaven on earth, a heaven as grand, as glorious and as full of happiness as ever was portrayed for another world. It can be done, but not under commercialism. Men can do it by observing the principles of the Kingdom of Heaven as embodied in the antipode of commercialism, and that is the science of Economic Equality. That's the "Christian Science" that will bring not only physical and mental health and happiness for time, but for

eternity, without any of the mental tragedies so common in Christian Science.

CHAPTER XVIII.

THE SALVATION ARMY.

THE Salvation Army is the Red Cross Society on the battlefield of commercialism. For such emergencies it is a well appointed but very costly auxiliary to the industrial armies of the world. Outside of that it is doing very little good, and less harm, for the advancement of the race. When commercialism ends by the introduction of the new order of things this Red Cross Society will become obsolete and from its ranks may be secured a few who may become citizens of the Ideal City, but as a rule they are not the people we are looking for.

CHAPTER XIX.

THE INDIANS.

HISTORY does not contain any greater examples of heroism, honor, integrity and patriotism than was found in the souls of many of the untutored children of the American forests by those who came to take away their lands. If they have deteriorated in these good qualities it has been occasioned by contact with the white man, from whom they have learned whatever badness, immorality and intemperance they now possess. And now the white man, backed up by the government, is wiping out the last trait of nobility in their characters by forcing them into commercialism against their will, against the traditions of their fathers and against the best judgment of their wisest and most patriotic citizens, the motive of the white man being, as it has always been, to get possession of their lands, which becomes more easily possible under private ownership than when it was all held in common. Of course the white man tells us how he is "civilizing the natives," edu-

cating them, and will finally make them "citizens of the great republic." True, but could anything be more deplorable? Could anything be done that would so greatly demoralize them as to make them citizens? Have you not noticed how the negroes have become, under full citizenship, more demoralized every day, and a curse to a free government, because they hold the eagle on the American dollar in greater reverence than the pure ballot of American freedom? The same will apply to the Indians under this selfish, demoralizing civilization. It is well enough to educate the Indian in the arts, sciences, and manual training, for this is elevating and ennobling; but to force him from the ideal ownership of land into commercialism is but to make his education a dangerous weapon in his hands instead of a grand benefit. The nation is ignorant of this fact because it itself is so steeped in commercialism that none of our executive or legislative departments know what harm they are doing to the red man by this dividing up of his lands and placing individual ownership and education in his possession. No, they do not know the danger to the liberties of the republic that such combina-

tions will make, nor will they realize it until the injury is done. The ancestors of the Indians were undoubtedly of the house of Israel, and their sons and daughters will make splendid citizens of the Ideal City and they will certainly be welcome, for the Indian has less selfishness to overcome and will fall into the principle of common ownership of property more readily than will those of the white race. As for the principles of purity and the other Christian virtues essential to citizenship in that City, I have no doubt but that the children of this noble race will become as successful in passing the necessary examination as will any of their white brethren. Therefore I will welcome the Indians to the Ideal City, and ask them to help with their means all they can in establishing a civilization that will be better than any they have ever seen or dreamed of, and yet one that retains the land as common property, so sacred to the memory of their forefathers.

CHAPTER XX.

A WORD TO THE RICH.

You have been favored by fortune in the accumulation of wealth, and through your wise and prudent methods your fortune is expanding all the time. You have contributed large sums, perhaps, to endow institutions of learning, libraries, churches, felt the need to society of such institutions and felt a pride in lending your aid to every worthy cause. You perhaps have a family of sons and daughters who have been over-indulged until they have turned out just the opposite of what you desired them to be. The curse of wealth has overpowered them. Yet you could not for a moment permit yourself to think of poverty as a remedy, for that oftentimes means want and suffering. There being no mean between the two extremes, you have gone on accumulating wealth and only eased your conscience by doing the general public some good and lasting favor. "The Ideal City" project opens a grander field for good than any plan ever offered the race. It will pre-

vent poverty and it will also prevent wealth. Yet all will be provided for in comfort. The curse of wealth will be absolutely wiped out and the strenuous life lived by the rich will become one of ease and comfort in this Ideal City. It will be a good educational institution—manual training, economic, and practical. It will prevent insanity, disease, crime, intemperance, immorality and give the world an example of a real Christian community without that shame of hypocrisy which goes with the uniformed, long-faced specimens of humanity who appear unto men to be holy. We shall encourage innocent pleasure of all kinds in this Ideal City and strive to make every moment one of joy and every thought a ray of sunlight. To establish such a society, such a grand institution, for humanity, would it not interest you? Would you not take delight in its building and aid in its grand achievements? We know you would if you could only see, as we can see, the results; and feel, as we feel, its importance to the welfare of both the rich and the poor. If you can, make a liberal contribution to this cause, and rest assured that when the city does rise in its grandeur

you will feel that the means you contributed to it have been doing a grander work for the redemption of mankind than any donation you have ever before made in all your lives. Should it prove a failure and you should lose every cent you put in it there is One above who reads the heart and who will reward those who from philanthropic motives lend their aid to uplift the world into a higher and grander civilization, where none of the wickedness now so prevalent can ever find a habitation. You will never miss the sums, however great, even to half of your possessions, given for such a grand cause as this—the building of an Ideal City.

CHAPTER XXI.**A WORD TO THE POOR.**

"THE poor shall inherit the earth," but remember, my dear friends, that it will never be under this system of commercialism. You must change the system to change the possibility of a respectable home for yourself and loved ones. The plan of the Ideal City will do this. It will demonstrate to all the world the grand truths of Christianity—not a part, but all of them. It will make it possible for a man to love his neighbor as himself. It will make the Golden Rule the easiest rule in the world to observe, while now it is absolutely impossible to do so. With such a lofty purpose and such a reasonable solution of the great economic problem why should you not, above all men, lend your support, small though it may be, to this grand project. Perhaps you are poor and think that you cannot spare one dollar a month from your earnings, but is it not a fact that you are spending more than one dollar each month that is not doing you half the good that a dollar given towards the

building of this Ideal City will do you? Would you not give that sum a month to test an experiment that may give the poor and meek of the earth an equal share of God's blessings with those whom you look upon as the fortunate rich now? If you would not, then, indeed, is your hope of the ultimate redemption of the race gone, and you will wander down life's rugged pathway until the end with the star of promise of a better day for the poor still below the eastern horizon.

Perhaps you may imagine it is another scheme whereby some one will reap a great benefit and yourself be swindled, as is often and often done under commercialism, and that this will cause you to withhold your assistance. But let me again assure you, dear reader, that no one will get one cent of profit out of the project. It is no money-making scheme—no stocks, bonds, profits, dividends, rents or interest. All of these old "skin games" will be absolutely abolished, and every dollar received will be put into land and comfortable homes for you to live in if you are worthy; if not, your contribution must be sacrificed to those who make themselves pure in heart and worthy to live

there. The man who contributes a million dollars to the building of this city will have no chance to enter there or live there unless he is worthy in every way, according to the rules herein set forth, while the family who prove themselves worthy, although they possess not even the value of one cent of property, will be given a home therein. True Christianity is not based on money, as it appears to be under the present system, and only true, pure, holy people will enter this city and live in it free from sin and all evil. Now, listen to that still small voice, which will tell you that you should help along this grand work, and we will have no fear of the result nor the future success of this great work of redemption for God's people, both poor and rich.

CHAPTER XXII.

TO THE PRESS.

HAVING been an editor of a daily paper for the past six years, I have learned the magnitude of the power of the press in moulding public opinion and the influence it wields among men for both good and evil. As a rule editors are broad minded, liberal and patriotic, and when it comes to philanthropy they never take a back seat, but use their pens to further whatever cause that to them seems good. Many of them live in an atmosphere of progress, many years ahead of their period, but, lest public opinion is not ripe for their advanced ideas, they wait for a more opportune time. Others again see only the image of the eagle stamped on a coin and only speak forth as dictated by this mute oracle of commerce. I appeal to the editors of the world to help a brother editor to build an Ideal City, a city worthy of the name, and a city, when built, which every editor in this broad land will take a pride in visiting and who will be made to feel thrice welcome guests. I do not ask

them for money contributions, for if there is anything an editor dislikes it is to part with money. But, as the Ideal City is not a money-making project—no one is ever to receive a cent of interest, rent, profit or even salary from any of its citizens—is it too much to ask the editors to give some of the space in their publications to the cause? Perhaps you may not recognize in the movement all that is claimed for it, but why not give it the benefit of the doubt and say something? It will cost you nothing to tell the people the contents of this little volume, fairly and honestly. Tell them where they can secure a copy of this book. Tell them the principles on which the city is to be built. Tell the truth, even without comment, and you will be doing a mighty work for the advancement of the building of that city. I cannot reach the people; you can. And when the people are reached contributions will flow in by the hundreds from all parts of the world, and the city will rise from the earth as if by magic and stand an honor to the donors, among whom will be pre-eminently the editors whose work is always effective when well done. If you cannot speak a favorable sentence for it, use it

as a news item. Criticize it adversely, rather than remain silent, for men are often reached by negative methods who cannot be reached in any other way. You can give it a paragraph, a column, yes, even a page, and feel that you have not said a word that will add a cent of profit to any one, for every cent, from even the sale of the book—above expenses—will eventually go into the treasury of the Ideal City. That is why I can conscientiously ask your support without offering you financial remuneration. I am only asking you to do for me what I would only be too glad to do for you under similar circumstances, and if you have a plan that promises even half as much reform for the temporal and spiritual welfare of the race send it to me and it shall have my best efforts in a column a day, for one year if necessary, in my paper, free of charge, to test the experiment. I will now leave the matter largely in your hands and hope you will lend such aid to this unique project as you often do to less worthy causes.

CHAPTER XXIII.

HISTORY OF THE PEOPLE'S UNION MERCANTILE COMPANY.

WITH the purpose in view of ameliorating the conditions of the people, I began the agitation for a great co-operative department store in 1900. We (my brother Alfred and myself) secured a large three-story building on Main street that had been ruined by fire, and repaired it and bought out the principal grocery in town and opened up a grocery department; then a fresh meat department, hardware, etc., and advocated all the time through our daily paper, then called "The Letter," the advantages of co-operation, and urged upon the people to take an interest in the store and share its profits, either in dividends or in reduction of prices. Few responded, as men with money wanted a corporation under state law and to use their money as an investment, and the poor had no money with which to buy stock or help themselves through a co-operative store. So, in order to secure capital, we incorporated in 1901, with a capital stock of \$25,000,

under the laws of Missouri, and in 1902 we began the erection of an addition to our building, and succeeded in building a fine three-story, shale brick structure, with cement floor basement under all. Alfred, being the supervising architect, and having charge of the work from the excavating of the basement to the tin roof, even looking after the quarrying of the rock, succeeded in constructing a most substantial building. It was conceded that this new structure was the best building in the city. This gave us a three-story building, 50x150 feet in size, with basement under all, and placed us in a position to do a great business—which we are doing with the limited stock we are able to carry. Our building is large enough to carry a dozen departments with a \$100,000 stock of goods, while at this time we have only four departments and about \$20,000 in stock and real estate worth \$20,000. It is recognized that from a business standpoint our undertaking has been a grand success, but it did not fulfill the purpose we had in view in starting it. We wanted to unite the people in commercial pursuits and gradually lead them into the system of “all things in common” on the plan of the Ideal City.

But we learned this great lesson—that it is impossible to mix the two systems; that they cannot have any common ground whatever, and that to arrive at the Ideal City through a commercial gateway is impossible. Therefore, we are ready to withdraw from commercialism and turn our interests in the big store over to some one else at the first favorable opportunity and devote our time, talents and means in the direction laid down in this little book for the building of an Ideal City. The school we have gone through under commercialism has given us a most thorough and valuable education, however, which will be needed in directing the destinies of the new craft which we expect, with your aid, kind reader, to launch upon the troubled ocean of human progress and make a grand success. We have learned to successfully handle men, to build buildings, to keep out of commercialism, and never engage in anything that deals in rent, interest, profit, or anything of this nature, with a view of helping the people or relieving them from their oppressions. It is against the very nature of commercialism to attempt such a thing. Consequently, to

be true to ourselves, we are done forever with commercialism.

The store employs twenty-five men and women, including those employed in the printing office, and the discipline is perfect. I have been the president of the company since its organization and my brother Alfred has been vice-president. We both have managed it from the beginning, and, though president, I never leave it to an employe to open the store, but get up at 5 o'clock every morning and come a mile either on foot or on a bicycle to open up and look after the morning trade. While doing so I prepare the matter for the Daily Record alone and unaided. My brother generally sees that the store is properly closed at night, so we come as near as is possible to knowing what we are doing all the day long. The clerks have our confidence, and respect us. I merely mention this that the reader can form an estimate of our capacity for conducting and establishing large enterprises, and successfully handling men and money in the pursuit of profits under commercialism. Yet I do not enjoy the life of a merchant, for it is a strenuous one. There are so many leaks in the business through dis-

honest patrons and employes, so much expense, interest, insurance, taxes and rents, that those in charge, if they win success, must ever be on the alert to prevent salesmen from stealing money and delivery men from stealing goods through the back door, and when all the many leaks and expenses are considered it is really a wonder that even five per cent of the merchants survive for more than a very short time. And it does not surprise me to hear of this one or that one "going out of business," or having a "fire sale," or a "trustee's sale," or going back to the farm "broke" after creditors have taken everything in sight. A strictly honest man has no business in any line of commercialism, for his honesty will become badly deranged unless he is very careful. No, I do not envy the merchant all he can get out of his mercantile business, as he earns it—every cent—far more dearly than does the mechanic at the bench or the blacksmith at the forge, and, if a man can make a real success under commercialism in the mercantile department, he is nothing short of a hero, and is well adapted to make a success of anything in which men and money are factors, and more especially

is this true where all profit, rent and interest are eliminated and the motives are loftier than merely sordid gain. Yet one cannot be too careful, for a time may come when even your own brother will break the most sacred relations and ties and take advantage of you. Consequently I do not propose to take any chances on any who may want to enter this city until they are thoroughly tested and found not wanting. Neither will a single contribution be acceptable unless it is accompanied with a written statement that it is a free-will offering and not an "investment" or "loan" to be looked after some future day. It will require the wisdom gained by experience in dealing with money and men to succeed in building this Ideal City. I realize this.

CHAPTER XXIV.

THE IDEAL CITY NOT A SPECULATIVE ENTERPRISE.

Now, kind reader, in asking you to put your money into the project to build a model city for a model people, I do not promise you big dividends or great profits—nor even small ones. All I can promise you is that every dollar sent in will be honestly expended for the building up of this city; to test by actual experiment the principles which appear from Holy Writ to be the ideal, the true, the pure. All the return you can hope to receive from your contribution is the satisfaction that will come from helping what promises to be a great and lasting benefit to the race in freeing the people from the horrors of riches and miseries of poverty and want, and making ideal conditions take the place of the present chaotic state of society. In other words, we want to test a practical Christianity, for we have had theoretical Christianity long enough to demonstrate

that it is impractical as far as ideal conditions of society in material things are concerned. If you do not feel that the cause is worthy your support, well and good. God will provide a way, and when the city shall shine forth fair as the sun you will regret that this opportunity failed to interest you sufficiently to offer it any support. The city will be built whether or not you or I ever turn a hand towards it, for it was placed on the program before the morning stars sang together and the world was created; and some one, some time, will lay its foundations, and others will contribute of their means to its upbuilding. With this hope and this purpose I leave the matter of your help in your own hands and trust that you will see your way clear to give, not only a few dollars, but even thousands and millions. You have never in all your life had an opportunity to contribute to so grand a cause, and never have you had the satisfaction and peace of conscience that will come with the rise and success of this great Ideal City, whether or not you will be worthy of a home therein. May the spirit of Him who rules all things move you to act in this matter is the desire of the writer, and may

you see the value of starting a system—the very antipode of commercialism—which will make men better by changing conditions and improving the world, and then let all the glory and honor and power be ascribed to the Great Ruler of the universe, who inspires men to do good deeds and build up a better and grander civilization.

CHAPTER XXV.

MEMBERSHIP IN THE IDEAL CITY BUILDERS'
ASSOCIATION.

EVERY contributor to the Ideal City building fund becomes an honorary member of the Ideal City Builders' Association, but will have no voice in the management of the city, either during its building or after it is built. The board of trustees, selected by myself, must have a free and untrammeled hand in all the affairs pertaining to the building of the city, and not be responsible to any one but their God. It would never do to be governed in this matter by a lot of people who do not understand how the work must be done. In other words, no one can buy a voice in the management of the affairs of the city or its construction. If that could be done the fellow with the most money would have the most to say about its building, and the results would be disastrous to the enterprise. Neither can anyone, by reason of his contributions, become a citizen of that city unless he can pass the required examination. This city must not be based on commercialism in the least de-

gree, and money must have nothing whatever to do with it beyond buying the land and material and paying for the labor in its building. All that the public is asked to do is to furnish the funds and we will build the city according to the plans herein set forth. What kind of an electrical invention do you suppose Edison would produce did he take his instructions from a lot of people who know nothing about the science of electricity? If the people should contribute of their means to help him in his work, could they even offer any suggestions that would be of any value to this master inventor who has made that science a life study? Certainly not; and it would be as absurd to permit the people who have never studied the question to have a voice in the erection of this Ideal City simply because they have contributed to its resources. The first member in this association outside of the writer was Mr. Louis Hilty, of Independence, Mo., who contributed the sum of ten dollars to the city builders' fund early in January of this year, before this book was finished. He will probably give more, and perhaps become one of the \$1.00 per month contributors to the fund.

CHAPTER XXVI.

COMMERCIALISM.

COMMERCIALISM pervades everything. It goes into the home and disrupts families. It goes into the churches and becomes their chief corner stone, splitting them up into many denominations. It goes into society and groups the people according to their wealth, and not according to their excellence of character. It enters into the sports of the children; a game of ball, or even marbles, is based upon money, profit, or something of the kind. It enters the ball-room, and, dressed in silks and diamonds, parades its superiority and makes fools of those who have, as well as those who have not, those commercial advantages. The street fakir employs it in his questionable business. It drives the women into lives of shame and the men to debauchery and intemperance. It adulterates our food and medicines, poisons the candies for the little ones to eat and makes our clothes out of old rags. It corrupts our government by bribing our legislatures and municipal councils. It builds fraudulent ships of war and dishonest public buildings. It corrupts the ballot and jeopardizes the institutions of human liberty at

every turn of the great drive wheels of the union. It demoralizes the press to poison the minds of the people to make them stupid while they are being robbed. The courts and juries of our governments are not exempt from the dishonest influences that emanate from commercialism. It takes families into the divorce courts who would be happy in their little homes under proper environments and a rational economic system. It takes the unborn babes and slaughters them by the thousands every year for gain. It makes slaves of two-thirds of the race and the worst kind of drones of the balance. It gobbles up the land, the water, and the timber, that ought to be the common heritage of all men, and withholds from the worthy tillers of the soil a home except under the most oppressive sacrifices. It burns homes and kills loved ones to get the insurance. It robs trains of treasures and teaches our children to become thieves, liars and murderers, and, having fallen so deep into degradation give up to all sorts of debauchery and crime, having lost all sense of honor and integrity. It has no system; no fixed laws. It goes to disastrous extremes every time. It produces too much

of certain things and demoralizes the market, driving the producer to bankruptcy, suicide and poverty; or it produces too little and advances prices until only the rich can buy. It fills our courts with damage suits, based on falsehood, thrice magnified by lawyers, to oppress unjustly the erstwhile victim. It turns the legal profession into piracy and makes murderers of the doctors. Perjury and lies are as plentiful as leaves in a forest and excite as little interest. It offers its victims something for nothing and they often get nothing for something. Fraud, deceit, lies, everywhere in everything, and yet we are told that our civilization is the grandest this world ever saw; that we have equality and justice, peace and plenty everywhere. All lies! Ah! it won't do. We must renounce commercialism and root it out of the earth and supplant it with economic equality before we will have a rational, equitable, honest and patriotic civilization. It is such a civilization that will be established on the earth when the plans of The Ideal City are carried out, and it will not rest until it fills the whole earth with its splendor and all nations will be only too glad to come into it.

CHAPTER XXVII.

IN CONCLUSION.

THE war of words and tumult of opinions in the political, industrial and religious world, each calling for remedies against the evils of the other, are becoming very burdensome to the people. Why cannot we get up to that original plainness and simplicity characteristic of the American pioneers? Or have we gotten so far into the rapids and whirlpools of a complex civilization that there is no turning back? no halting? no prospect of ever again recovering our lost estate? It indeed seems so, viewing the situation from the standpoint of commercialism. But I see a light gleaming in the distance, a light that denotes peace on earth, good will towards man; love, happiness, contentment, plenty and prosperity everywhere. It is the light from the Ideal City. Its brightness only makes the surrounding darkness more intense and makes me long to reach that city. I long to contribute to its success. I want to give it my life, my fortune, small though it is, and the

homage of my soul, and to help make it a heaven on earth, where the billows of the troubled ocean of commercialism can never come, and where the simple life of purity and virtue will be the beautiful diadem on the brow of all God's children. A realization of this dream is within our reach, but we must have men—real, true and good men—and women; we must have land and machinery; we must have a start, and that start can only be made by finding a homogeneous people who will strictly observe the rules laid down in these pages. No one else need apply. This is emphatic. Will you help such a cause? Have you not an interest in helping evolve a better civilization? Cannot you afford to contribute a few thousands, or even a few dollars, to test the experiment that promises such grand returns? Especially when you see honest, conscientious workers ready to begin operations? Send in your contributions today, for tomorrow may be too late; you may pass into eternity and the wolves of the law devour your substance and deprive you and yours of any lasting good. As you will learn from these pages, it will require two million dollars to put the machinery of the Ideal City

in motion, after which it will be self-sustaining, because there will be no drones there, no spendthrifts, no reprobates. I care not whether that two million dollars comes from the hand of a great philanthropic multi-millionaire or from ten thousand men who want to see the experiment tested. It makes no difference. God will reimburse those who lend their aid in building up a civilization in which we would not be ashamed to ask His Son to become an honored guest when He shall again appear on the earth. "God moves in a mysterious way his wonders to perform." Are you prepared to say that the Ideal City project is not one of His mysterious ways? I am not. If you cannot see anything grand or promising in it you will, of course, withhold your means, but rest assured, some one will recognize it as the turning point towards a grander civilization and will help the work along by their money and influence, and I shall be extremely sorry and disappointed if you are not one of them.

E. PETERSON,

Independence, Mo., January 1, 1905.

CHAPTER XXVIII.

FORM OF LEASE.

FOR and in consideration of the sum of dollars, \$.....
..... being the full and entire proceeds of the sale of all his (or their) earthly possessions, according to the provisions of Rule Three of the Ideal City Laws, and in the further consideration of his (or their) promise to comply with all the laws, rules and regulations of said Ideal City, the authorities and trustees of the Ideal City hereby leases to
and family the following described premises for the term of one year, and agree to supply them with all the comforts of a home, including food and raiment, equally with all other citizens of said City, for the full term of one year. It is further agreed and understood that if the said
..... and his household shall, at the expiration of the time of this lease, prove to have been wise and faithful stewards over the property of the City in their care, and have in all other respects been exemplary citizens—peaceful, harmonious, congenial, neighborly people—and observed strictly all the rules, laws, regulations and ordinances of said Ideal City, then shall this lease be extended indefinitely; other-

wise it shall terminate at the end of the period herein specified, and peaceable possession be given the trustees of said City.

It is agreed and understood that this lease can only be terminated thereafter by the failure of the lessee to comply with the rules and laws of citizenship, to be determined by the Board of Examiners, who have been regularly selected by lot, and approved of by the Trustees, to act in that capacity. Their decision to be final. Should the decision of this Board be adverse to the renewal or continuance of this lease, legal notice shall be served on the lessees, who hereby agree to peaceably withdraw from said premises and from the City at the expiration of thirty days from the time notice has been given them of the decision of the Board.

Should the said, or members of his family, who are at fault, offer to reform and again agree to comply with the rules of the City, they shall be given another chance upon signing a new lease, but the second failure will merit perpetual expulsion from the City. It is further agreed and understood that a home in said Ideal City, as above provided for, shall be the full and only consideration and compensation for all the money, time and labor contributed, paid, done or expended to, for or in said Ideal City by the said

..... and family, regardless of the time this lease may expire.

Witness our hands and seals this day of,
190...

Witnesses:

Each member of the family will be required to sign this lease as soon as they become of age, in order to protect the principle of common property from the possible and probable attacks of commercialism through its emissaries, the lawyers and capitalistic courts.

CHAPTER XXIX.

OFFICIAL ORGAN.

If this Ideal City movement becomes the success which we hope for and anticipate, it will be necessary to begin the publication of an official organ, so that those who become interested can keep posted on the development of the movement. As the plans of the Ideal City contemplate an entirely new order of things for human government —at least in the cities which it may build and control—I have decided to give the paper a name indicative of the idea, and therefore call it *The New World*. It will be issued weekly, at the subscription price of 50 cents a year, payable in advance. No advertising will appear in its columns, and when the City is built all its inhabitants will, of course, get it free. The paper will be published at Independence, Mo., until the ground for the Ideal City is secured, and suitable buildings erected thereon. Everyone reading this book and wanting a paper should send in their name and post-office address, so that a sample copy of the paper can be mailed them.

THE AUTHOR.

CHAPTER XXX.

SUBSCRIPTION BLANK.

FILL up the last page blank and send it in with your first payment, or, if you prefer, send in the full year's subscription of \$12.00, and in doing so remember that it makes no difference how much or how little you contribute it will give you no preference over any one, or any claim whatever to a home in that city unless you can pass a satisfactory examination. A home in that city cannot be bought with money. Only such as can pass the examination and who will abide by the rules herein laid down can ever hope for a home there.

CHAPTER XXXI.

LETTERS FROM PROMINENT MEN.

THAT those who may feel inclined to help the cause along with their means may know my character, ability and trustworthiness to carry out the plans herein set forth, I have asked several of the prominent citizens of my own town to give you an idea of my character, and I thank them for the following kind words of endorsement which they have submitted for your information:

Mr. E. Peterson is a gentleman of large business experience, and more than ordinary executive ability. This gentleman has given, and is still giving, much thought to economic and social questions—questions in which all the churches should be more deeply interested than they are.

In all these questions Mr. Peterson is intensely practical. He has in contemplation the organization and establishment of a municipality to be built and maintained along the line of humanity and brotherhood. As I am persuaded to believe that his business experience, his ability to handle large sums of money, and to manage great enterprises, together with an integrity of character and

uprightness of conduct, would make him a safe person to be intrusted with the large sums of money necessary to insure success to the enterprise. J. J. MARTIN,

Pastor of the Watson Memorial M. E.
Church.

It is often from unexpected sources that great changes in human affairs have their origin. Mr. Peterson's scheme of an Ideal City is not new, but his method of demonstrating the practicability of a new order of things may prove a success for all that any one knows. In any event those who feel like having the experiment honestly tried could find no one better adapted to the work than is Mr. Peterson, and I have every reason to believe that he will honestly and earnestly use his time, talents, and all the means he can secure in an attempt to successfully carry out his projects. In matters of business he seems to have always exercised good judgment and to have been very successful, and this project, I believe, will be no exception to the rule.

SAM'L H. WOODSON.

Mr. Sam'l H. Woodson is an ex-mayor of Independence, Mo., and is president of the Home Telephone company and a recognized representative citizen.

Independence, Mo., Dec. 27, 1904.
To Whomsoever This May Come:
I have known Mr. E. Peterson about two

years, and I believe him to be energetic and honest. I have found him on the moral side of most all questions that arise. I know nothing of his proposed "Ideal City," but I believe he is conscientious in his conception and intention. He has "push" for anything in which he believes.

L. J. MARSHALL.

Pastor of Christian Church, Independence, Mo.

Mr. Peterson has given us but a brief outline of his plans regarding his "Ideal City," but he seems to have some practical business ideas, having made a success in directing a department store of considerable proportions at Independence. It is probable therefore, that if he secures sufficient support, this movement may be made a success—to the extent at least, that his plans are carried out. We believe that any who may be sufficiently interested in the movement to give it assistance may depend upon Mr. Peterson to use their contributions legitimately, and that they will neither be misappropriated or misapplied.

W. H. GARRETT,
Presiding Elder of the Latter Day Saints
Church.

Independence, Mo., Dec. 28th, 1904.

While I am not prepared to pass judgment on Mr. Peterson's plans for building

an Ideal City, yet from what I know of him I believe they are practical. At any rate, those who desire to test the experiment will at least have the satisfacion of knowing that every dollar contributed to the cause will be honestly expended for the purpose for which it is given. Mr. Peterson has for many years advocated such a state of society, and, as he is a practical man in all other respects, it is more than probable that his plans of an Ideal City are feasible and capable of being sucessfully demonstrated.

A. J. BUNDSCHU.

Mr. Bundschu is the leading merchant of our city and a man of unquestioned integrity.

If Mr. Peterson succeeds in building his Ideal City, as described in his book entitled "The Ideal City," it will certainly be worthy the highest consideration from an economic standpoint; but whether he succeeds or not he is the kind of a man who will expend his last dollar in the attempt and honestly use every dollar contributed to the cause by others. I have known him for many years and can unhesitatingly vouch for his integrity.

E. D. TAYLOR.

Mr. Taylor is a prominent merchant of the city of Independence, Mo.

As to the building of the Ideal City con-

tempted by Mr. Peterson I am not prepared to make any statement, but he usually succeeds in every thing he undertakes. I believe this, however, that every dollar contributed to his project will be honestly expended in an attempt to carry out his plans.

A. C. MILLARD.

Mr. Millard is an ex-Mayor of the city of Independence, and a prominent citizen, whose honor is above reproach.

For further references as to my integrity I will refer the reader to the following prominent citizens and corporations:

Chrisman-Sawyer Banking Company.

John N. Southern, attorney at law.

John P. Jackson, retired capitalist.

Jas. F. Buchanan, Justice of the peace.

H. J. Ott, furniture dealer.

H. H. Pendleton, City Engineer.

J. W. Davis, Express Agent and Manager Western Union Telegraph Company.

Allen McCoy, Capitalist.

Rev. W. F. Perry, Pastor Cumberland Presbyterian church.

P. H. Grinter, Mayor.

J. Mack Chaney, Attorney at Law.

And many others.

CHAPTER XXXII.

EDITORIALS FROM THE DAILY RECORD.

The following editorials by the author of this book, which appeared in the Daily Record in February, 1905, are samples of the matter that will appear in *The New World*, the coming official organ of the Ideal City movement.

If the Kingdom of Heaven cannot exist on earth under a system of commercialism such as we now have, but requires that all property must be held in common, then it follows that the law of tithing is not a gospel principle, for there can be no such thing as paying one-tenth where people own nothing but common property, and yet how blind people become on this subject. Tithing belongs to the "law of carnal commandments," and is practical only under commercialism, where every man owns his property and gets all he can from anywhere he can, regardless of the means employed in the getting. Tithing will become obsolete

in the Ideal City. This law is only given to men where they absolutely disregard the higher law of "all things in common."

The only currency that will be recognized in the Ideal city will be "temperance in all things," virtue, "loving your neighbor as yourself," kindness, forbearance and all the other Christian virtues. These will merit a home and all its comforts for life there, while those who have not these qualities cannot live there at all. The currency of this system of commercialism is just as good to vice as it is to virtue. It rewards evil on even better terms than it rewards good, consequently good languishes, and evil rules the minds of men. Money is the "root of all evil" and will be entirely abolished in the affairs of the new civilization.

An ideal civilization cannot be established by half way measures; you cannot have one foot in the Kingdom of Heaven and the other in the kingdom of the Devil, or commercialism. It won't work. Yet this has been attempted for nearly nineteen centuries with the result that the kingdom of

the Devil, with all its institutions of commercialism, owns and controls the whole earth, and the Kingdom of Heaven is yet to be born. It all depends upon the economic condition of the people—the bread and butter condition; for if it is right all the rest is bound to be, and if it is wrong all is wrong and a great delusion.

Under commercialism, just when you think you are fixed to live in comfort and happiness, along comes something and wipes out everything. Then old age begins to come and the poorhouse stares you in the face, or death is brought on by worry over anticipated want or suffering. No such thing can exist in the Ideal city. A home, food and clothing, and all life's comforts are vouchsafed to every citizen alike, regardless of physical afflictions or accident. All worry is therefore removed and with its removal comes health, long life and happiness. It certainly will be good to step from this awful civilization into the new and grander one which is finally to fill the whole earth, and to think it is within our reach and yet we

are groping in the darkness and despair of commercialism. Isn't it awful?

Healing the sick by prayer, speaking in unknown tongues, interpretation of tongues, or doing miracles of any kind by the power of God is right if the premises are right. If the premises are wrong and these things are manifested the power that produces them is of the Devil, who often appears to men as an angel of light, and can do many wonderful works, such as healing the sick, speaking in foreign tongues, etc. The premises to be right and of God must include economic equality, all property in common, not mine or thine, virtue in the domestic relations and all other Christian virtues. The premises are wrong when those affected live under commercialism, private ownership of property, every man for himself, taking advantage of his neighbor as prescribed and permitted under commercialism. Any spiritual manifestation under this condition of affairs is not from God but from the power of darkness. This is a scientific fact and as explicit as any other of the sciences, and this rule can always be relied upon to judge the

spirit that moves the minds of men whether it be of God or of the opposite power.

The more one studies the question the plainer it becomes that "money is the root of all evil." The text says "the love of money is the root of all evil." There is no difference in this, for where money is there is the heart also; and all the hate that can be mustered against money under a money system is like piety under commercialism—merely superficial. Men cannot help but love that which has the power to do them so much good; but while it can do a wonderful lot of good, it can and does do infinitely more harm and is in reality "the root of all evil." The great invention then is to form an economic plan by which the good can all be retained and the evil cut off altogether from society. This can only be done by eliminating money entirely as a factor in the affairs of men, and making the Christian virtues alone the legal tender. This can only be done where a system of common property is the basis of the economic plan and in no other way. Under private ownership we must have money, and when we have money

it must be current and pay the debts of vice, fraud and competition as well as the debts of virtue and honesty. There will be no money used in the Ideal City whatever. Its inhabitants must be self-supporting and produce from the soil, shop and factory every article of life's necessities that is required, as well as its luxuries. The questions of "meeting competition," "market" and "don't pay," will not enter into the system, for such things are obsolete where money is not a factor, and only the product itself is of value, not by comparison with fictitious values under frenzied commercialism, but as a necessity or luxury produced by the people for the use of the people. Human energy will not be wasted in creating food or clothing to be held on the shelves of store houses beyond the requirements of its citizens, and this will give abundant leisure and pleasure. The Kingdom of Heaven cannot exist where money is the factor in the affairs of men any more so than darkness can exist where the rays of the sun are beaming on the face of nature's domains.

"There can be no excellence without labor," but there is a difference between labor and slavery—one is ennobling and the other debasing.

A 27-foot lot on Olive street in St. Louis sold for \$550,000, or \$20,000 a front foot. That's commercialism. In the Ideal City land will not advance in value, as there is nothing to make it advance. There are no buyers or sellers nor any money. Land will be looked upon there as "blue sky" is here, free to all—no commercial value whatever.

APPENDIX.

After the manuscript of this book had been sent to the publisher there came, wafted under the Atlantic ocean and over the continent by Michael Davitt, the correspondent of the Associated Press in Russia, a gleam of light from that grandly-inspired man, Count Tolstoi. He corroborates the statements made in this volume regarding the cause of human misery and its cure, in the following language:

"All governments, whether monarchial, constitutional or republican, are nothing more than organized institutions which themselves, being immune from punishment, have the power to punish others, to plunder and to rob. Neither the working classes nor the intelligent classes of Russians are true exponents of the real desires and needs of the people. The programme which they submit to the government is not the programme of the people. Those elementary measures which they demand of the government—such as freedom of person, freedom of speech and freedom of conscience, etc., although essential conditions for a life of culture, do not touch the prob-

lem of the crying need of the people, which lies solely in the *nationalization and communism of land*.

"On this point neither the workingmen nor the educated classes raise the cry, nor do we hear any such cry from the peoples of other lands, despite the apparent freedom of those countries. In the face of their form of governments and their legislative assemblies they will not allow this all-pressing need of the people to be satisfied. In other countries there exists the so-called independent press, but its independence is only apparent. The whole press is in the hands of wealthy persons, who will permit no advancement of the real interests of the people. We have only to observe the fate which attended the plan advocated by Henry George for the nationalization of land.

"The only possibility of a change in the general policy of civilization lies in perfecting the individual, morally and religiously. Then through the development of the individual; through moral improvement; through inoculation of real respect for others; through hatred of force, then cruelty and injustice will disappear."

Listen to what he says! Observe it closely! The reforms people are clamoring for are not what they need, but the very thing they are not asking for, namely, Communism of land, is the only remedy. Yet

they cannot see it. He refers to the failure of Henry George to show how little attention is paid to the most important measure for the redemption of mankind and how much stress is placed on other less important measures. Henry George could not succeed because he only had one ethic of Christianity in his program, the same as all other reformers have had, and have now, and omitted the balance. They all try to retain a part of the old civilization in the new. They cannot grasp the idea that commercialism in its entirety must be abolished before we can escape its evil effects, even in the smallest degree. Count Tolstoi recognizes the fact that there must be not only communism of land, but an improvement in the morals of the people. The one is as essential as the other to the success of the Kingdom of Heaven on earth, and the Ideal City plan herein set forth is the only plan on earth that includes all the ethics of Christianity; hence its success is assured, as soon as enough people see the light as Count Tolstoi and others see it, and will contribute of their means to put the machinery of the new civilization in motion. The time must evidently be near

for a change in the affairs of men when the spirit of inspiration operates on so many minds in all countries and moves them to think along the same lines. May God grant that the new civilization may be successfully planted in the earth now is my earnest prayer.

THE AUTHOR.

CUT OFF HERE

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To E. PETERSON,

Manager and Trustee Ideal City Builders' Ass'n, Independence, Mo.:

Please find enclosed \$..... in payment of my..... subscription to the Ideal City building fund, said subscription to be used for no other purpose than the purchase of land and the building of an Ideal City. I fully understand that this subscription, or any subsequent subscription, does not entitle me to any benefits or any interest, share, or ownership in any of the property of said city, and this subscription, and all subsequent subscriptions, is a donation, without any expectation of reward or remuneration of any kind. Neither does it entitle me to a home in said city except upon my ability to pass the required and necessary examination for citizenship.

Signed.....

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THE BRIGHTEST assurance of a heaven in another world is our ability to make a heaven here. But remember that there can be no heaven anywhere, no true happiness, except where there is Economic Equality, together with all the other Christian virtues.



The Golden Rules of "Love your neighbor as yourself," and "Do unto others as you would have others do unto you," are positively impractical under commercialism, but become eminently practical under Economic Equality.



The Golden Rules of Commercialism are to get Gold, honestly if you can, but get Gold, or its equivalent in such property as your neighbor must have or suffer, and "do" others before they have a chance to "do" you.

"The New World"

**The Official Organ of the
Ideal City Builders'
Association**

will make its appearance as soon as the names of 500 prospective subscribers have been received. The paper will be published weekly, giving full accounts of the movement as it develops.

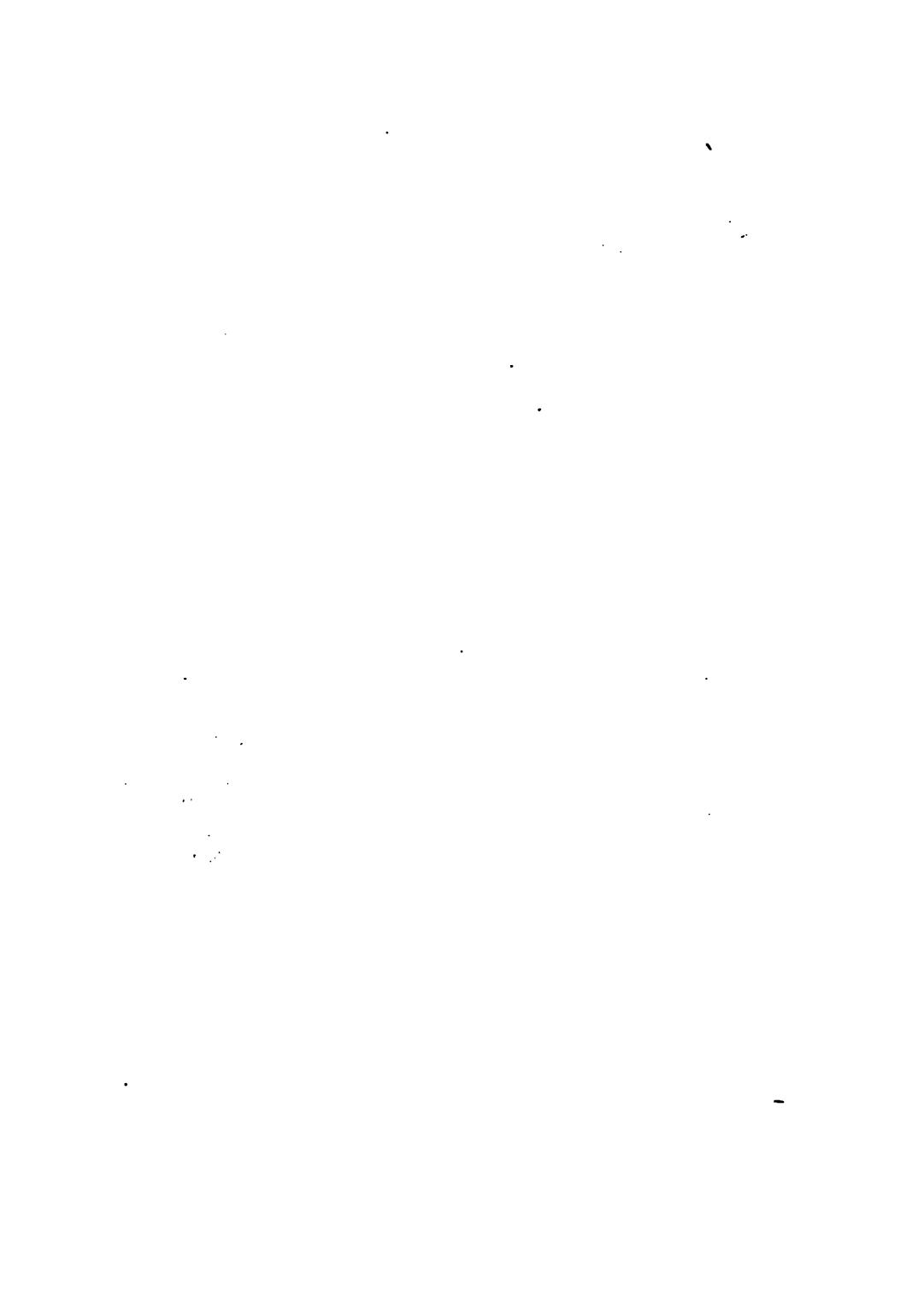


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